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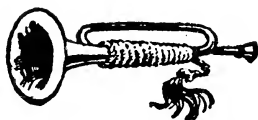
Book 385

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The High Call

The High Call



By ERNEST M. STIRES

Rector of St. Thomas's Church, New York

"If the trumpet give an uncertain sound who shall prepare himself to the battle?" *I Cor. xiv: 8.*

NEW YORK
E. P. DUTTON & COMPANY
1917

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To my Son

Ernest Van Rensselaer Stires

*In France with the
American Ambulance Field Service
From May to October, 1917
and*

*To the One Hundred and Fifty-One
Men of St. Thomas's Parish now
in the National Service on Land,
on the Sea, and in the Air,*

this book

is affectionately dedicated.

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Foreword

THIS book appears solely because of the desire of some who heard these sermons to possess them in this form. It does not attempt through excellency of speech or of wisdom to present novel viewpoints, nor to discover unsuspected solutions for the critical world-problems. It is an endeavor to hear a high call, to transmit it clearly, and to explain and apply its implications. The effort has the freedom of coming from the heart of a minister to people whom he knows and loves, and it possesses the limitation of being addressed solely to one homogeneous group. It is hoped, however, that there will be found herein no serious lack of reasonable and sympathetic understanding of humanity. The volume may make a small claim to interest, as one example of the way in which the Church in a fateful year has faced the national problems, interpreted them to the people, and called for the fullest measure of devotion to the cause of God, of country, and of all mankind.

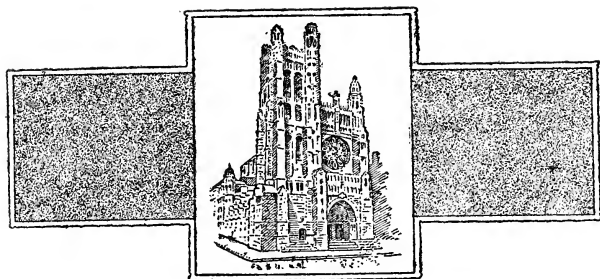
We believe in peace, the peace of God, not of Satan; of honor, not dishonor; of

victory for right, not of surrender to evil ; and to restore and maintain such a peace we are willing to give our lives. When the statement is made that before April, 1917, we were at peace, and that since then we have been at war, the remark is only superficially true. Looking more deeply, you discover that for months before last April we were at war ; the horrors of Belgium, the tragedy of the Lusitania, the German pledges solemnly made and cynically broken, troubled the conscience of America. These were months of desperate spiritual warfare, and there were "multitudes in the valley of decision" until last April, when we found peace for our souls through the determination to fight for right and truth.

It is a comfort to find that we are not a sordid people, that we are valuing our food and money because through these we can help heroic nations to live and win. Today we know that we do not live by bread alone, but by the great words which come from God—truth, justice, freedom, humanity. As America takes her place in the line she gives thanks for the peace in her soul, for her share in the holiest crusade this earth ever knew, and for her invincible faith in the triumph of right.

ST. THOMAS'S RECTORY,
December 5, 1917.

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American Ideals and the Great War

(February 18, 1917)

"LOOK UNTO THE ROCK WHENCE YE ARE HEWN."—ISAIAH 51: 1.

NATIONAL days are of high value; whether they recall important historic events, or whether they commemorate the birthdays of men whose devotion and ability founded or guided or saved a nation. Whatever stimulates the exercise of thoughtful, grateful memory increases wisdom and courage, and builds a greater structure upon the firm foundation of tested principles.

Such use of memory is constantly commanded in the Word of God. Moses warned the people, "Thou shalt remember all the way which the Lord thy God led thee;" and seven centuries later Isaiah gives similar counsel, "Look unto the rock whence ye are hewn." To me

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these words seem filled with timely meaning for our country, throwing clear light on our ideals, our rights, our duties; and they have all the arresting power of a sharp command.

The approaching anniversary of Washington's birth sees his country threatened by the greatest peril. Not merely by war—there are greater dangers than war; and not from without, but from within, where the evil is more subtle and deadly. At the moment the nation is not united, but divided in thought and feeling. This condition is not the result of careful study and conscientious reasoning followed by different conclusions—that is a healthy, normal, frequent experience. No, our lack of unity to-day is caused largely by ignorance and selfishness. Between the Atlantic and Pacific coasts there are more than fifty million people who must be ignorant of American ideals, who must have forgotten Lincoln's description of the nation which our fathers founded upon this continent, conceived in liberty, and dedicated to justice and humanity, and who do not feel that we have been consecrated to keep and extend those principles.

American Ideals

It is not strange that ignorance of our own ideals has led to ignorance of the ideals of other nations. To ignore these is selfish and perilous; to misrepresent them is unjust and most perilous. Yet many millions of our citizens ignore or confuse the two contradictory systems which are engaged in a death grapple in Europe. "Is it nothing to you, O ye who pass by?"

Even our present crisis is not understood. Many were indignant at Germany's brutal order of January 31, were wrathfully insistent that her Ambassador should go, are annoyed that our harbors are congested, and our freight trains blocked for hundreds of miles. But they do not know what it is all about, and except where it inconveniences them, they do not seem to care. A thoughtful friend of mine gave me a graphic illustration of this several days ago. He said, "You can imagine a man entering a bar-room, and followed a little later by two other men who engage in a row which grows into a fight. The first man takes no interest in the affair until one of the contestants treads heavily upon his foot, which infuriates him and he kicks back. But his con-

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tribution has no relation to the cause of the fight, of which he knows and cares nothing." Do you think it a small thing that the majority of people in this country to-day see no more than this in our present position? That they know so little of our fundamental principles, that they are so blind to the cause of the great war, and are conscious of no particular interest which this country should have in the victory of one system over the other in the great conflict? It is pitiful, and it is dangerous.

One could wish that ignorance might be given as the sole and sufficient explanation of this condition. Unfortunately, growing possibly out of ignorance, self-interest must also be alleged. They prefer peace. So do we, but peace with honor; peace with loyalty to the American principles of human freedom, of justice for all nations, little and big, of the sacredness of treaties, and a decent respect for human life, and the natural rights of peaceful men and women and little children. No true American can desire peace when all these are attacked with "frightfulness," and their extinction threatened, even if he fails to see that the success of such

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an attack would make him the next victim. They believe that "we do pretty well when we take care of ourselves," to quote Mr. Mann in the House of Representatives, day before yesterday. Take care of ourselves? By all means, but does that mean our character, our country's honor, or merely our mean, selfish skins? To take care of ourselves, our better selves, is our most solemn duty. God help us first to come to ourselves!

They tell us, too, that the Monroe Doctrine is our chief concern, that we must not be compelled to sit at the council-board when peace is made, that we have no interest in the Balkans or in European intrigues. Have these gentlemen learned nothing in the last twenty years? Let them remember that the Monroe Doctrine rests mainly upon two factors: one is our unselfish purpose that the countries south of us shall have their chance to develop a free democracy unthreatened by Europe; the other factor is our naval and military strength to insure this. Let the powers have reason to doubt our unselfishness, let them sneer at our forgetfulness of fundamental principles, the rock whence we were hewn, let them despise decadent

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Americanism, and what will be the strength of the Monroe Doctrine? We shall possess neither sufficient character nor physical force to withstand attack from our natural enemies, or from those who were our natural friends, but whose scorn we earned.

Of course we must sit at the council-board when peace is made. We can do that without pledging ourselves to cross the Atlantic with an army and navy whenever there is an uprising in the Balkans. Our friends, if we have intelligence and character enough to know who our friends are, will respect our ideals and our reasonable sphere of influence, as we will respect theirs. Justice is not dethroned because one great power threatened her. Humanity and law will be more sacred than ever when this contest closes. But alas for the nation that stood afar off, caring only for itself, when multitudes were gathered in the valley of decision, with greed and might leading one host, while the other was guided by honor, right and humanity! It is far worse than stupid to confuse these, or to place them on the same level, or to say that that controversy over the character of

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world-policy does not concern us. We have entered the great world, we have far-flung colonies, we compelled the "open door" in Japan and we are pledged to it in China. These responsibilities, like our Monroe Doctrine, can be maintained only by the friendship of those whose ideals are like our own. Friendship is a reciprocal relationship, and at this moment the nations whose ideals are identical with ours are fighting for their lives. Those who are not blind see that they are fighting for us, too. But what of those who know not their friends, or care not if they be in peril, and are indifferent to that which touches their own honor and security?

Utterances of certain members of Congress during the last few days must be taken seriously because they are symptomatic of a national menace. A Democratic representative charged that twenty-five of the greatest newspapers of this country have been bribed by steel, ship-building and munition interests in order to control their policy. He refuses to give any evidence of the truth of the charge, or to name a single guilty paper. One metropolitan journal has offered a large reward for the proof of

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the charge. It is not likely that proof will ever be found.

Two days ago the Democratic Chairman of the Foreign Relations Committee of the Senate declared that "there is a cabal of great newspapers in this country seeking to coerce the government of the United States into an attitude of hostility with one of the belligerent powers." It is bad enough to know that we have men in Congress who can really believe such things, but it is far worse to realize that millions of our people will accept the statements as true.

Add to these the speech, two days ago, of Mr. Mann, of Illinois, Republican leader of the House of Representatives, already quoted, and concluding with the pious expression, "God only knows where we will land if this country enters the war!" and you can determine without assistance whether a danger far worse than war threatens the nation today. Yes, "God only knows where we will land if this country enters the war;" and He only knows where we will land if it should become our duty to enter and we fail. We may safely leave our physical security to Him, but He insists that we be the custodians of our honor, and by

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our loyalty or disloyalty He judges us. Personally, I do not wish to be dragged into the doom of the disloyal. Many are like-minded, but the dead-weight of widespread ignorance or selfishness is crushing the free spirit of the America of Washington and Monroe, of Lincoln and McKinley.

There is no reason for doubting the self-sacrificing patriotism of the whole people, if only they can be made to think, to remember, to understand. At the moment they have forgotten; certainly they do not understand. They declare that we in the East are urging war for the sake of financial gain. Do they not know that our sons are enlisting, the older and the younger, that Harvard, Yale, Princeton and Columbia have each enlisted nearly a regiment ready for training, or for service when needed? Do they think we would slay our sons for money?

Or perhaps they believe that the cabal of newspapers has utterly befooled us. That is not fair. They often accuse us of sharp practice, or worse; their ancient sentence against us is that we are "more knave than fool."

There is a third possible conclusion: That they themselves are mistaken; mis-

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taken in their Americanism, mistaken in their apathy or their decision concerning the great war, and mistaken in their judgment of us.

Let me suggest a possible and more charitable view of ourselves. We live in the old America, the colonial states, in the cities our patriot fathers helped to build. We walk the streets they walked; we kneel in churches where they knelt; we enter the halls which rang with their eloquence; and the echoes of their mighty messages we still can hear. In every time of trial they seem very near to us; in every hour of doubt they bid us to remember the principles for which they fought and which they committed to our care; they command us to look to the rock whence we were hewn, and urge us to withhold nothing from the cause of liberty and humanity.

It is a priceless privilege to live where they lived, to work where they worked, and it entails a heavy responsibility. If the dread experience of war shall come to this nation, brethren of the West, you will not fail; try to believe that we, too, will be found faithful; and try to believe that in that same spirit we are facing our duty in this hour. Americans can

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be trusted, all of them, if only they can be aroused. Once let them see clearly, and remember, then their action will be noble, worthy of all honor.

But the nation has not come to itself, it does not understand. Doubtless the shock of war would bring enlightenment, helping us to know ourselves and our friends; but the suggestion is a sad confession.

For us there are three clear duties. We are to remember that we live in the very cradle of liberty, we are to be loyal to the fathers, bone of their bone, rock of their rock. Then we are to declare our vision to our brethren, in the hope that they may see the nation's place as we see it. Finally, we are to know our true friends, across the sea, and send a cheer from those who remember, and understand, and who already in spirit are at their side.

Nearly twenty years ago our American ideals led us to war for others. Germany showed marked unfriendliness to us at once, and at Manila it was open enmity. From the first England was our friend, and saved us more than we knew. The declarations of war between the United States and Spain came

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between April 23 and 25, 1898. On April 22, while Spain was considering our ultimatum, and Germany was exhibiting a threatening attitude, the following poem was cabled from England to this country:

(April 22, 1898)

“America! dear brotherland;
While yet the shotted guns are mute,
Accept a brotherly salute,
A hearty grasp of England’s hand.

“To-morrow, when the sulphurous glow
Of war shall dim the stars above,
Be sure the star of England’s love
Is over you, come weal, come woe.

“Go forth in hope! Go forth in might!
To all your nobler self be true,
That coming times may see in you
The vanguard of the hosts of light.

“Though wrathful Justice load and train
Your guns, be every breach they make
A gateway pierced for Mercy’s sake,
That Peace may enter in and reign.

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“Then, should the hosts of darkness band
Against you, lowering thunderously,
Flash the word ‘Brother!’ o’er the sea
And England at your side shall stand—

“Exulting! For, though dark the night,
And sinister with scud and rack,
The hour that brings us back to back
But harbingers the larger light.”

No such message have we sent to England in her hour of trial. France, who poured out her blood and treasure for us, has never received anything at our hands. To-day they fight for our ideals, and our nation does not know it. God of our fathers, in Thy mercy, bring the great awakening!

The Sword of Justice

(March 4, 1917)

"I CAME NOT TO SEND PEACE, BUT A SWORD."—SAINT MATTHEW, X: 34.

ALL thoughtful people believe that this country is about to issue a declaration of war. Whether it come next month, next week, or in the next hour, we are convinced that it is inevitable. It is a time for heart-searching questions, for the testing of motives, for clearness of vision, for consecration to the highest principles. We must not be uncertain whether war is justifiable for Christians, or whether the war which now threatens would be for us a righteous war. Therefore it is most fitting that in the house of God and in His presence we give reverent heed to this momentous matter, beseeching Him to help us "to perceive and know what things we ought to do," and to inspire us with courage "that we may have grace and power faithfully to fulfil the same."

Our Lord was no mere pacifist. He desired peace as the supreme achievement of mankind; a peace won by man's

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victory over greed, hatred, and every base passion; peace through self-sacrifice for God and man. He hated peace by cowardly surrender, by the betrayal of truth and justice. If you are wondering what He meant when He said, "They that take the sword shall perish with the sword," you must remember that the words were addressed to Simon Peter, who had drawn his sword to attack the officials sent to arrest the Master in the Garden of Gethsemane, and the Lord was commanding him to obey the law, and reminding him of a legal maxim that they who take the sword to defy the law, are condemned by that law to die by the sword. The Master invariably taught respect for the law in State and in Religion, and He endeavored to inspire those in authority with a sense of responsibility for the just and humane administration of their power.

The words of our text must also be considered in connection with our Lord's entire declaration at the time of its utterance.

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

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“Think not that I am come to send peace on earth: I came not to send peace, but a sword.

“For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

“And a man’s foes shall be they of his own household.

“He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

“And he that taketh not his cross, and followeth after me, is not worthy of me.

“He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

Can anyone doubt what this means? The Master is declaring the supremacy of righteousness; the righteousness which He taught and lived; the righteousness which denounced the “Scribes and Pharisees, hypocrites,” and which compelled Him to take a whip and drive with force from the Father’s house those who had made it a den of thieves. He demands recognition as a King of Righteousness, that we confess Him before the world, that no other ties or considerations shall make us disloyal. He tells us He knows how hard it will be at times, but His great victory cannot easily be gained, and we should do well to understand Him, His righteousness

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and the conflict before us. "Do not mistake me," He seems to say, "I came not to send peace, but a sword"; He reveals the struggle—spiritual, moral, sometimes physical; and He calls men and nations to His standard, declaring "He that taketh not his cross, and followeth after me, is not worthy of me."

It is not strange that all the ancient and modern statues of Justice exhibit a majestic figure leaning upon a sword. We have not yet reached the day when Justice can be maintained and administered without the physical force represented by the sword. It is this sword of Justice, inspired by the righteousness which Christ taught, which must be borne by Christians and used by them in the name of the highest law whenever the Powers of Darkness threaten the Kingdom of Light.

For more than two and a half years Justice has not been subjected to mere threats, but has experienced the most gigantic attack ever made for her utter destruction. Unless the rest of the world is hopelessly stupid or morally depraved it must be that Germany has bid defiance to Justice, Righteousness, Honor and Humanity. Never in all

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history has a great issue been so clearly revealed in its simple truth for all the world to see, to understand, and to make choice for darkness or light, for tyranny or freedom, for treason or justice, for cruelty or pity. Long ago thoughtful Americans made decision in their own consciences, as in the presence of a righteous God, and now the accumulation of "overt acts" seem about to compel this country, in accordance with the law of civilized nations, to draw the sword of Justice, and stand with the great peoples who are giving their noblest to die that civilization may live.

This country thoroughly hates war, and our idealism easily blinds us to facts; therefore we have never believed war possible until it came, and we have never been prepared for it. It is doubtful whether the American people could be persuaded to make war except for vital self-defence, or for the sake of humanity where America's responsibility was clear. It was this latter cause for which we fought nearly twenty years ago. The condition to-day is unique; it is Armageddon once more, the scene of a great spiritual conflict where the foundations of all civiliza-

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tion, of government and humanity are being determined. If the United States knows and respects its destiny, it cannot be absent from that field. This conviction has been forcing itself upon a people whose traditions forbade entanglement in the affairs of Europe, but who are hearing to-day a call which none may neglect without danger of deserving the ancient curse of Meroz, who "came not to the help of the Lord against the mighty."

Therefore in this solemn hour let us see quite clearly that if we draw the sword of Justice it will be drawn primarily not for ourselves, but for all; not so much that our rights shall be respected as that the rights of humanity shall be safeguarded and this world be made a place where peace with honor is possible among nations controlled by principles of justice and human freedom. No one who knows America can doubt that really if we must fight we shall be fighting hardest for that, insuring justice for all, without which we could have no hope or merit of justice for ourselves. That our ideal is true and just appears from the consideration of some wise words of Juarez, a Spanish

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jurist, who lived before the great Grotius. He said, "The foundation of the law of Nations lies in this, that the human race, though divided into various peoples and kingdoms, has always a certain unity, which is not merely the unity of species, but is also political and moral, as is shown by the natural precept of mutual love and pity, which extends to all peoples, however foreign they may be to one another, and whatever may be their character or constitution. From which it follows that, although any state, whether a republic or a kingdom, may be a community in itself, it is nevertheless a member of that whole, which constitutes the human race; for such a community is never so completely self-sufficing but that it requires some mutual help and intercourse with others, sometimes for the sake of some benefit to be obtained, but sometimes, too, from the moral necessity and craving which are apparent from the very habits of mankind."

It is moral necessity rooted in our sense of world-relationship which awakens and arms America.

The second consideration which influences our country to-day is our faith

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in the German people, and our condemnation of the Hohenzollerns and the domination of the Prussian military caste. There is not time for us to discuss here the causes which have inexorably brought disaster to Germany and, through Germany, to all Europe. Just persons will discriminate. They will recall the old Germany of music, poetry, philosophy, theology, the Germany honored by all cultivated men and women and beloved by little children. They will honor modern Germany's efficiency in science, in commerce, her successful thoroughness in dealing with many of the industrial problems. But they will condemn her folly for committing the ancient mistake of giving her government absolute power and arming it with the mightiest equipment for the destruction of human life ever devised and assembled on this planet. The inevitable happened. Germany must be freed of tyranny, not alone for her own sake, but for the sake of the world which still believes in her people, and honors them, and needs their scholarship and skill for the greater victories of peace and progress. America confidently expects the freedom of the greater Germany from the

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tyranny which has well-nigh driven a great people into the category of utter barbarians.

A third consideration which moves us is the ruthless crushing of small nations. The crime of Belgium will yet call down the vengeance of Heaven; brave Mercier's appeal from Kaiser to God will not be in vain, and God will answer through those who have character and courage to arm with the sword of Justice.

Few realize the tragedy of Servia. When the story is fully told all will know how little blame may be given to her for the outbreak of the strife; that the thinly-veiled hypocrisy which we have recently experienced made Servia the scapegoat for the great war. Two days after Austria's ultimatum to Servia a Berlin paper bravely declared that the "war fury, unrestrained by Austrian imperialism, is setting out to bring death and destruction to the whole of Europe." It utterly condemned the provocation of Austria and insisted that its demands were "more brutal than have ever been imposed upon an independent state in the world's history, and can only be intended

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deliberately to provoke war." Four days later, on July 29, 1914, this same courageous paper denounced the refusal of the German Foreign Office to accept England's proposal to mediate, and declared that such a refusal placed upon the German government "the most awful responsibility before its own people, before the foreign nations, and before the forum of the world's history." Serbia was a pretext, as all realize now, but Serbia has been forced to know a depth of bitter misery too deep for words.

Poland, the land of brave and gifted people, has been compelled to eat the ashes of adversity and drink the cup of affliction. The doubtful promises held out to her, if she will consent to add shame to her suffering, can never restore what she has lost.

Armenia, the cradle of Christianity, has been ravaged by the unspeakable Turk. A part of this tragic story is told in a volume of seven hundred pages, its credibility vouched for by Lord Bryce, and presenting a record blacker than any which ever before appeared in print. Remember, the Armenian nation has almost ceased to exist. Its persecution through infamy to death was solely

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because it was Christian. God will repay through those who bear the sword of Justice not in vain.

Grateful Americans have not forgotten France, though not many of us seem to know how much of her brave blood has been poured to quench the fire of the destroyer. What America can do to help France let America do quickly. We owe France a debt we can never fully repay. But we can try, and the thought of her and her glorious repulse of the invader is moving us deeply at this solemn time.

But after all it is England, the land of our language, our faith, our principles, whose call is most appealing. True, once when a German-bred King governed her we were at war, but we were honorable foes, and we have been honorable friends, courteous relatives (a severer test, perhaps), and it is unthinkable that either of us should ever again permit the war-cloud to rise between us. From the *Lusitania* to the *Laconia* our murdered dead lay in the ocean's bed in each other's arms. Over twenty thousand of our men enlisted in Canadian regiments, and a great host hastened directly to England and fought

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and died in English trenches in France. The beginning of a real blood-brotherhood has been established, the symbol of an essential identity of race and faith, of purpose and principle. We are thinking thankfully of this as our hands tighten upon the sword of Justice.

You are asking whether we are not impelled to act for our own sake. Yes, there are certain rights of life and property which we are bound to protect. But America is thinking to-day more of her duties than of her rights. Indeed, her rights do not greatly concern her until they become duties. At this moment she suspects that her sacred honor is involved, that her ideals and principles are demanding that she confess them before men and defend them, if need be, with the sword. Justice calls in the name of a King of Righteousness, and America is about to stand forth with a brave and loyal answer. When America joins with England and France Justice will soon be assured for the world, and the sword will soon be sheathed.

I do not trust myself to speak of the blessings which may come to us through sacrifice—a deeper unity of the whole nation, a clearer understanding

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of what it means to be an American, a reconsecration to the cause of freedom to which our patriot-fathers dedicated us, an unselfish and inspiring use of our great power for the rebuilding of Europe and the blessing of mankind. Then, perhaps, America might remind the world of Milton's noble vision:

"Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full midday beam; purging and unscaling her long-abused eyesight at the fountain itself of heavenly radiance."

This is no time for passionate appeal; the hour for action approaches. It is a time for clear vision, for intelligent decision, for the wisdom and courage which only God can give. If Christ so loves the world that He bids us bear the sword of Justice to save it, tell Him to-day He will find us ready; that before this Altar we dedicate our country and ourselves to the Christ who died to save men.

The Signs of the Times

(March 18, 1917)

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?"—
ST. MATT. xvi: 3.

THE last few days have witnessed victories for free democracy on the continent of Europe so complete and so far-reaching as to tax our powers of imagination to predict the effect upon the whole world. Thoughtful Americans will see in these events our greatest triumph and our most searching test. For it is a triumph to behold the victory of those principles upon which our government is founded, to observe that "government of the people, by the people, and for the people" is not only not perishing from the earth, but experiencing a new birth in the midst of its bitterest enemies. Our country having made the most successful experiment in free government ever tried in a complete form on a vast scale has reason to believe that our example has influenced the mighty happenings of the past week.

But the great republic of the West can waste no time in smug satisfaction. The torch of liberty must shine

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high and clear upon the great highway of the nations. Democracy's perils are different from those of autocracy, but they are just as real. Are we prepared not only to welcome new democracies, but to guide and inspire them? The amazing triumph of free, popular government should cause America to set her house in order, that her realized ideals of liberty and law may point the way to progress and happiness. It would be folly or worse to claim that we are now fully prepared for this high duty.

Let us review briefly what has happened in Germany and Russia. It began in Russia, but the first effect of it was felt in Germany. On Wednesday, March 14, the German Chancellor amazed his nation by suddenly appearing in the Prussian Diet where he delivered the the most momentous speech uttered by any Chancellor since Bismarck. He declared that the preservation of patriotism in Germany depended on giving the people in general an equal share in the administration of the Empire. "Woe to the statesman," he said, "who cannot read the signs of the times. Woe to the statesman who believes that after this catastrophe, such as the world has

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never seen before—a catastrophe whose scope contemporaries and those directly engaged in it cannot possibly measure—woe to him if he believes he can start again from where he left off before the catastrophe. If he should try to put new wine into old bottles—woe to that statesman!”

We could scarcely believe our eyes as we read, and all wondered what it could mean. So emphatic a declaration, so solemn a promise to an increasingly insistent people could hardly be broken, but what internal conditions could compel such vast concessions in the very citadel of absolutism? Yesterday the answer came, simple and conclusive. Before the Chancellor spoke, the significant news from Russia had reached him. The movement against despotism and disloyalty had gathered force on Monday, had triumphed on Tuesday, had made its victory complete on Wednesday. The German Chancellor was quick to grasp its meaning, and to discern the signs of the times, and to apply the lesson to his own nation. The rule of the Romanoffs is ended; Russia is governed to-day by a commission of twelve able men; preparations are making for

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converting into a republic the most autocratic power on earth. Within eight years the people have displaced the successor of the Prophet in Constantinople, the "Son of Heaven" in Peking, and now the Czar of all the Russias. It is not strange that all autocrats, however blind to the rights of others, are able to read these signs.

We cannot doubt the tremendous effect of all this upon Germany, and we recall Bismarck's prophecy, that when one autocrat in Europe should be forced to go, the other autocrats would soon follow. Immediately after the German Chancellor's speech Deputy Hoffman rose in the Reichstag and declared that "the German nation is bleeding for the sins of those in power. The revolution in Russia," he cried, "should be a warning to our rulers." It is hard to believe that these words were uttered in Berlin, and that the speaker has not been imprisoned. A few days earlier it would have been treason, now it is a sign of the times.

Do you not feel the relationship of all this to our struggle for freedom and self-government? Some of the brave words uttered in the Reichstag last

week sound like the echoes of our Patrick Henry. You will recall that shortly after the Russo-Japanese war, the Zemstvos, or deliberative assemblies in Russia made wise and courageous suggestions for a larger participation and representation of the people in the government. This resulted in 1906 in the formation of the Duma or general representative congress, which has exerted a powerful influence for the cause of Russian freedom. In that very year Count Cassini, the Russian ambassador to the United States, was told by one of our clergy who had the privilege of meeting him in this city, that the proclamations of the Zemstvos and of the Duma sounded in form and spirit strangely like our Declaration of Independence, and promised much for the progress and true greatness of the Russian people. The Ambassador agreed that there was prophetic significance in it. Yet no one could have expected such a fulfilment in a little more than ten years. It rings out "the divine right of Kings," but it rings in the diviner right of human freedom. All who love liberty and truth are rejoicing—Russia's allies because of her con-

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quest of herself, and her inevitable increase in spirit and force. America's joy is deeper; we recognize a new and intimate kinship with one of the greatest and most promising peoples of the earth; we greet a strong ally in the cause of free government.

Our heavy responsibility at this time has been indicated. Our history will tempt new democracies to follow our lead—our inspiring beginning, our training in early days by as able and devoted leaders as any people ever possessed, our sound Constitution, our vast wealth and manifold blessings, the lofty idealism which has generally influenced us at critical times—all this gives us the power of moral leadership. We dare not hesitate in the face of such an opportunity, but a heart-searching question blocks our way—are we fit to lead? Let us test ourselves to see whether we possess in sufficient degree three very reasonable essentials of a self-governing people — intelligence, sympathy and firmness.

Our general intelligence is considered to be high; our people are alert, clever, though their keenness is apt to take the direction of financial advantage. But

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we have not intelligently united the nation by a wise instruction and assimilation of our alien citizenship; we have not inspired the whole body with the vision of an American ideal and an American purpose. Therefore American patriotism is a somewhat uncertain force, of tremendous power when informed and aroused, but seldom intelligently informed and therefore not often dreaded by its enemies. "Where there is no vision the people perish;" it is fortunate for us that new democracies are looking to us; it is an inspiring appeal to our intelligence, to our moral vision, and gives us an incentive for intensive development which we dare not neglect. But without probing very deeply we discern that our national intelligence demands immediate and radical treatment before we may safely lead others.

Americans are accounted sympathetic. There is every reason why they should be so. We have known the difficulties of a young, weak nation, striving for a place. We are composed of all races, and, to a large degree, of the poor or persecuted. We have attained wealth and power. We should have the knowl-

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edge and the desire to use our blessings nobly. Some of our people are among the most generous souls in this world. Many are not grateful, generous or even helpful; they are utterly selfish. This applies not only to many persons of large means who strive to "get all they can, and keep all they get," but it applies equally to a vast number of people of moderate means, who are impelled by that same motive. We have some anxious problems in America requiring the highest order of intelligence and sympathy for their solution. Dare we say that these forces are being mobilized for that high purpose? We have regretted the sufferings of Belgium and the rest of Europe. We have regretted the loss of so many American lives on the high seas. But sympathy is a word of power, of self-sacrificing action.

We can make little pretence to firmness. Liberty easily degenerates into license both in our government and in the people generally. We are in danger of forgetting that liberty is impossible without the firm administration of law. Some of our people have forgotten what America really stands for, some never knew, some do not care. It is not

strange, therefore, that it is difficult to make them protect what they do not value. The lack of protection has resulted in not merely a weak foreign policy, but practically in none at all. The case at home has been little better. The failure to deal wisely and sympathetically with our domestic problems has encouraged crises which have revealed pitiful weakness in our government. One such crisis we have been facing during this eventful week; we have been threatened with a nation-wide railroad strike. At a time when the country was on the verge of war, when food supplies were small in quantity and high in price, a condition making the situation of the poor most pitiful, a group of some three hundred thousand comparatively well-paid men, whose case was being considered by the Supreme Court—the very foundation of our liberties, chose this time for a threat to imperil the nation, to paralyze industry, to starve our cities, in order that in defiance of law they might force the payment of more money for themselves. Some of their leaders may be pro-German, others may be anti-British, others may be simply selfish, caring nothing

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for the country, for humanity, or for the law. But whatever the reason, there is something sinister in the threat, and it behooves good Americans to be watchful and firm. The President's pathetic appeal to the Brotherhoods sounded strangely like governmental weakness and timidity.

You must not mistake me. America is not going to fail at this critical hour. We are great enough to desire to know the truth, and wise enough to learn. A crisis brings out our best, and a crisis is at hand. In our early years the sense of personal responsibility was strong, therefore we became a real nation. We must recover the power of individual responsibility to increase the intelligence, to develop and direct sympathy, to insure firmness in the administration of law. Those who are strong in knowledge, power or wealth must set the example of self-sacrificing devotion to country and humanity. Our financial kings and merchant princes must, with other kings, exchange the divine right to rule for the divine right to serve. Nor can the leaders of organized labor hesitate to join in this patriotic service.

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"Can ye not discern the signs of the times?" A power that makes for righteousness is sweeping over this earth; governments must justify themselves; rights must be deserved; privileges must be earned; institutions and powers are being tested. And all this for the sake of human happiness. The kingdoms of this world are becoming related in the unity of a greater Kingdom. O men and women to whom God hath for a little while entrusted mighty power, use it nobly! Lead the way, that America may lead.

"The dead have been awakened, shall I sleep?

The world's at war with tyrants, shall I crouch?

The harvest's ripe, and I pause to reap.

I slumber not, the thorn is in my couch.
Each day a trumpet soundeth in my ear,
Its echo in my heart."

Again before God's altar we ask His blessing upon us as we go to serve our country and the whole American people; upon this nation as it answers the call of new democracies; and upon those

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free people whose faithful watchmen have hastened the coming of a brighter day.

“Can ye not discern the signs of the times?” Our Lord’s question is a clear call to America. May we be ready with a wise and loyal answer!

Loyalty: Its Cost and Worth

(March 25, 1917)

"HE BEARING HIS CROSS WENT FORTH."—SAINT JOHN xix: 17.

THIS is a time of clear definition. Ideals are being analyzed, principles are being tested, and great words are slowly beginning to represent the great ideas for which they have too vaguely stood in the past. Within a few weeks millions of Americans have come to understand better what are our American ideals, and what are the essentials of a just and free government. This generation has realized but remotely what freedom is, what it has cost, what it must cost, and how infinite is its value. All this is becoming clearer; duty is more sharply defined; an intelligent, sincere, determined patriotism is taking form. There is opposition, of course, misunderstanding, misrepresentation, some selfishness, some lack of loyalty, and perhaps some rank disloyalty. These are invariable results of a courageous declaration of principles and an honest effort to apply them. As Christians

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and citizens we know something of the meaning of loyalty, something of its cost and worth. To-day we should be able to learn much more.

In our Christian year we call this day Passion Sunday, for at this time, and increasingly in the following days, the shadow of the cross fell upon the road the Master travelled. St. Luke tells us, "He steadfastly set his face to go to Jerusalem," where persecution awaited Him, the denial and desertion of His friends, and death, before the victory could be won.

In the first year of our Lord's public ministry He declared the character of His kingdom; the second year was a year of opposition because of His application of His principles, and His call for obedience; the third year was a time of persecution, the Darkness hated the Light. The Master's path gradually contracted until at the last it was very narrow, very definite, and it led without a turn to a little hill called Calvary. To Him it was all quite natural, quite essential, and so far was He from repining that He gladly endured it "for the joy that was set before Him." He had made the issue,

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light against darkness; the conflict was inevitable, and He was ready.

St. Paul speaks of having a sense of fellowship in our Lord's sufferings. Certainly the Great Example intended that we should have this personal experience, related to His experience, and inspired by the same spirit of loyalty to truth and right. Let us try, therefore, to define loyalty: it is complete devotion to a cause, a principle, or a person. It manifests itself in love, in service, and in sacrifice. So Christ's loyalty to the Kingdom of God revealed itself in an infinite love for mankind; rejoiced in a humble, compassionate service for all; and finally by the ultimate test of sacrifice proved its reality and attained its convincing power. Loyalty knows no other road. Despite its pains and perils it is a path of glory. Here the "lights of the world" have walked, prophets and patriots, statesmen and heroes, great-hearted men and women. These have led and fought and won in the warfare against darkness, gaining the victory over enemies because they had on that same highway of loyalty gained the victory over themselves. Obeying the Master's

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command to take up their cross and follow Him, they have followed, each bearing his own cross, a cross which, perhaps, no other save the Master understood. Yet we who know some great souls can understand a little of their heroic loyalty to a cause, a principle, a Person.

You may recall some man of noble mind and heart, filled with ambition to serve, yet stricken by illness he falls on the battlefield ere the larger contest has begun. Wounded, as by a chance shot, the shadow of a cross falls upon him; it is his test, and it may be his sublime victory. The beauty and power of that cross has often given a spiritual force vaster than any physical strength. It comes when in the hour of trial it may be said of a man that "he bearing his cross, went forth."

It may be that you know a woman who is experiencing the bitterest humiliation. The man she took "for better or for worse" is worse, a heartless brute. She shields her children, endures all things, and even lifts a smiling face to the world from which she hides a broken heart. Love is gone, but loyalty abides.

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There are brave children, too. Few things are so tragic as the disillusion of children concerning their parents—the discovery of selfishness, hypocrisy, or worse; and the knowledge that the parents of some of their friends are generous, genuine and good. Respect is gone, but when loyalty remains a lily may grow in the mud.

Sometimes the test is the loss of one dearly loved. The world seems dark and empty; hope is gone. Suddenly the cross becomes a symbol of the victory over death, a promise for beloved and bereaved; the gloom departs, and as one bears up the cross and goes forth, loyalty is renewed, love is deepened, service is widened, sacrifice is a joy.

Some are carrying responsibilities that are almost crushing. Perhaps despite their devotion they have to contend with inexcusable apathy or hostility from those who should be helping. These have fellowship with Christ and with all His heroes.

Around us on the great highway the test is trying men and women. They think they are loyal Christians; the Master is their hope, now and forever; they are sincerely devoted to a Cause

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and a Person. Then the hour of trial comes. Shall I take the easier path? May I not take the gifts the enemy offers? One may buy much with thirty pieces of silver. Must I endure persecution for Christ's sake, should He not prevent it if I follow Him? And I grow so weary, so discouraged—should He not make me strong if I follow Him? Yes, and so He will, if you take up your cross, and follow uncomplainingly, bravely, on the path where loyalty walks to Calvary and wins.

What if all our wealth and knowledge, our strength and influence could stand the test of loyalty, the test of the cross, the test of love, service and sacrifice! It is coming. Each year records a few more of those who catch the vision of the purpose of life, of their place in the plan, and who with heroic efforts or inspiring gifts show that the sign of the cross has consecrated them to the service of God and men. O my friends, be of that loyal company! Perhaps God's blessings have become our fetters and possess us. We cannot truly possess what we have until we have journeyed to Calvary, till the shadow

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of the cross rests upon us, and we go to serve.

The day and the times are sounding another call, in which the notes of loyalty and sacrifice are ringing clear and strong. As the hour of trial comes to an individual so it comes to a nation, and the time of our national test is at hand. It is the old issue of darkness or light, tyranny or freedom, iniquity or justice. Our national creed is clear, our national faith should be strong. Before us is the plain path of duty. Let no one doubt whether Christ calls us to the defence of the helpless, to the support of liberty and justice. Once He took a whip of cords and drove thieves and robbers from His Father's house. He did not use beatitudes but a scourge. Had He been asked what should have been the duty of the Good Samaritan had He come upon the scene before the brutal robbers had finished their work, can you imagine His giving any other reply than that a good neighbor would beat off these human wolves and risk his life to save his brother?

The time came when Pilate himself had to choose; when neutrality was no longer possible, when washing the hands

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of responsibility could not avail, when he had to decide for or against the innocent. His choice is historic. It has no conscious defenders, but many are unconsciously advocating Pilate's method. Had Pilate been a just man, disposed to defend his prisoner with his power and his life, no one can doubt Christ's approval of such a course. One must pity those who cannot hear the Master commanding us to defend human life and human freedom at any cost, but one must not permit the objectors to delay those who are commanded to hasten on the road of loyalty. We cannot know what is before us, we need only to know the duty of the hour and to do it. The nearer to Calvary the nation is permitted to journey, the more glorious the rebirth of its soul. There is more reason to fear that our share may not cost enough to bring the blessing we sorely need.

If we give to France a billion of dollars at once, we shall not yet have paid our money debt to her. If we grant as large a credit as possible to the Allies, we shall still occupy the last place among civilized nations. The hour of our test is at hand, let our vision be

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clear, let us be found on the path of loyalty, upholding the symbol of sacrifice, and pressing toward a strategic hill-top where victories are won.

Recently I read these words in a book written many years ago: "The life of the individual, within its limits, is apt to present a sort of microcosmic image of the life of the nation. There comes a period of stress, when the germs of change and growth are sown. Then apparently, without reason, time drags. The seasons roll apathetically in their rut, and all is done as it was done last year. But in the deeps great impulses are maturing, the great forces are gathering. The hour comes that looses them. Then, in an instant, it seems almost without warning, the quiet heart is in an insurrection, the people of ploughshares is become a people of swords. With a life or with a nation the events of a day may crowd ten volumes, or the annals of ten years leave a page but meanly filled. Significance is all. We live in our great moments. The rest is making ready."*

In the great moments now calling us may we greatly live! On the sur-

* From "Barbara Ladd," by Charles G. D. Roberts.

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face of life we shall be arming with physical weapons, but in the depths of life where souls win or lose, the only victorious weapon is a cross. As we face the tests to-day, the trials of manhood and womanhood tempted by ease or money, by selfishness or fear, by the vice that weakens or the shame that destroys, let us resolve that the power of the cross shall be felt in the innermost recesses of our hearts, that sacrifice for principle shall cleanse and inspire us. "He bearing his cross, went forth;" let that be the result of our test to-day. Then, at no distant time, America will be found faithful to her high ideal, bearing her cross, cost what it will. She will stand in the noble company of those whose millions of heroes are loving, serving, dying, that human justice and happiness may live on this earth. To such a cause let young and old consecrate themselves quickly. The young knighthood, and the older should be kneeling at this hour praying for the touch that cleanses and inspires. One instinctively recalls some lines of Alfred Noyes, "The Old Knight's Vigil":

Once in this chapel Lord
Young and undaunted,

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Over my virgin sword
Lightly I chanted,
“Dawn ends my watch, I go
Shining, to meet the foe.”

“Swift with Thy dawn,” I said,
“Set the lists ringing!
Soon shall Thy foe be sped
And the world singing!
Bless my bright plume for me,
Christ, King of Chivalry!”

War-worn I kneel to-night,
Lord by Thine altar!
Oh! in to-morrow’s fight
Let me not falter!
Bless my dark arms for me
Christ, King of Chivalry!

Keep Thou my broken sword
All the long night through,
While I keep watch and ward!
Then—the red fight through,
Bless the wrenched haft for me,
Christ, King of Chivalry!

Take in Thy Pierced hands,
Still, the bruised helmet;
Let not their hostile bands
Wholly o’erwhelm it!
Bless my poor shield for me,
Christ, King of Chivalry!

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Keep Thou the sullied mail,
Lord, that I tender
Here, at Thine altar-rail,
Then—let Thy splendor
Touch it once . . . and I go
Stainless to meet the foe.

God grant to each of us the divine touch that cleanses and inspires, that speeds us in the path of duty, that makes loyalty a glory and sacrifice an honor. The last touch of the finger of God in the making of a man!

Victory: Apparent or Real

(April 1, 1917)

"IF THOU HADST KNOWN IN THIS THY DAY THE THINGS WHICH BELONG UNTO THY PEACE!"—ST. LUKE xix: 42.

TO A PERSON standing on the slope of the Mount of Olives the city of Jerusalem must have presented, on the first Palm Sunday, a perfect picture of prosperity and peace. Over on Mount Zion the Temple lifted its pinnacles to heaven; nearer, the palace of Herod and the regal residence of the Roman governor, Pontius Pilate, were rising proudly in the bright sunshine. The rule of Rome seemed efficient in things temporal, and the power of the priests appeared to be potent in spiritual affairs. Beneath the surface, however, bitterness and misery held sway. The Roman scorned the Hebrew; the Hebrew hated the Roman; and the humbler folk were crushed between the rulers of both races.

To-day was a day of rejoicing for the common people, but of anxiety for the priests. It had been reported that the Teacher who taught as man never taught before, who healed the lepers and gave sight to the blind, who raised

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from the dead Lazarus of Bethany, was coming to-day to Jerusalem. Multitudes went out to meet Him, and as they saw Him sitting upon the white ass, the beast of royalty, they recalled the words of their prophet Zechariah, "Jerusalem, behold thy King cometh unto thee, sitting upon an ass." Connecting this with His teaching, His deeds of mercy, His raising of Lazarus, they hail Him as King, waving palm branches before Him and making the mountain-side ring with their hosannas.

Apparently, it was a great triumph. The Master's disciples rejoiced, His enemies were dismayed and declared, "Behold the world is gone after Him," but the Master seems unmoved by the strong expressions of praise or blame or joy. He looks down upon the city with an intense grief and longing in His face. He is speaking to the city as to a person, and as though only they two could hear. His arms are outstretched, tears fall from His eyes and He cries, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee. . . . If thou hadst known in this thy day the things which belong unto thy peace!" Here is

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a strange King, indeed. The applause of the multitude He seems not to hear, but His eyes are reading human hearts, and His love is seeking to save those who are preparing to kill Him. Down into the city and into the Temple He goes and teaches there. It was the day of Christ's greatest popularity, a day of apparent victory, but the look in His eyes warns us against such a judgment, tells us the triumph is brief and without value.

Later in the week we understand. On Friday that same fickle multitude is crying for His blood. And when Friday's sun had set the Master's disciples had fled in terror, His enemies had prevailed, and over His cross they wrote "Failure." The word seemed justified; apparently the Master's cause had experienced a crushing defeat. It was not defeat or we should not be here to-day. It was not failure, for the cross was transformed from a symbol of death to a symbol of life through sacrifice. It shines from towers and spires in all the cities of the world, and in the darkest corners of the earth it bears its witness to Him who is the Light of the world, and the Desire of all nations.

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The apparent triumph of Palm Sunday was without value; the apparent defeat of Good Friday was the beginning of the world's greatest victory. That we may better understand how such mistakes in judgment could be made let us try to fathom the meaning of our Lord's words to the city, "If thou hadst known in this thy day the things which belong unto thy peace!" What are the things upon which the true freedom, the peace of a nation depends? Let me suggest three fundamentals—Religion, Character and Patriotism.

Our Lord constantly reminded Jerusalem of the formality and hypocrisy of its religion. The parable of the Good Samaritan showed the priest and Levite passing by "on the other side"; the condemnation of the barren fig-tree revealed the green leaves of large profession and the utter absence of fruit. God had become a pious abstraction, and the neighbor was exploited or neglected. The Master taught, persuaded, warned, their only answer was a plot to murder Him. This is not strange when you see that they had already in their hearts rejected God.

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Nothing is more certain than the vital connection between religion and character. Rarely are you influenced by nobility of character which is not explained by a living faith in God. When a man's idea of God becomes vague and weak his character soon betrays those unhappy defects. So it was with the people of Jerusalem, lacking the inspiration for the development of the soul they became materialists. Once when the Master healed a lunatic and permitted a herd of swine, raised in defiance of the law of Moses, to rush down a steep place into the sea, the owners "besought Him to depart out of their coasts." The fact that their neighbor was restored, that daily many were healed and blessed was as nothing in comparison with the loss of their hogs. They had their systems, their methods, their rights, and this Disturber had seriously interfered. The agents whom they sent to entrap Him, or to swear falsely against Him, returned declaring, "Never man spake as this man." Whereupon they are commanded not to listen to the Prophet, but to kill Him.

Where religion and character fail we do not expect to find patriotism. Jerusa-

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lem on that first Palm Sunday lacked all these. There had been a time when the nation believed that God had chosen her to stand for His ideals of justice, mercy and humanity; the people had been conscious of a divine mission; a long line of heroes from Joshua to the great Maccabeus, who had died only a little more than a century before, had kept alive the flame of patriotism. Now they publicly accept the rule of Pilate and Herod, while privately they mutter futile curses. The Pharisees tell Pilate the Master is opposed to paying tribute to Cæsar, and they tell the people that He favors paying tribute to Cæsar. The people hated the Romans but envied them, and imitated their fashions and customs. They were without convictions, without honesty, without patriotism. These are necessary to peace. God has so created us that without the essentials of religion and character the mind and heart of man cannot know peace, his home lacks peace, his life is unhappy, he fails his God, his neighbor, and his country. If the citizens generally are of such a quality not only is the life of religion and of morality in danger, but

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the political peace of the country is imperiled.

Therefore, as the Master looked upon the shining city with its appearance of prosperity and peace, its palaces and Temples seem to crumble into ruins before the eyes which tested their foundations. They would not have Him for their Lord: they prefer Cæsar, and before long Cæsar will grind them beneath his heel, and send Titus to lay waste their city and leave not one stone of their Temple standing upon another. It is no wonder that He grieved for that city, as a parent grieves for a beloved but wilful child, knowing that if he refuses the things which belong unto his peace naught but the severest disciplines of life can bring him to see their value.

Our Lord's teaching is universal because He dealt with the eternal essentials. It seems but a short step from the first to the twentieth century, from the Master's outlook upon Jerusalem on that first Palm Sunday to His outlook upon this city and the world to-day. Let us follow His eyes as they behold and test His people. We believe and hope he is witnessing the last tragic conflict

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in behalf of the things which belong to the peace of His children. He sees in the home of modern atheism the deification of human might, the ruthless attack of selfish ambition, the crucifixion of humanity. He sees other nations becoming more conscious of the value of God, of the neighbor, and of humanity. He sees the unessential flung aside, whether pleasures, palaces or thrones. He sees increasing agreement concerning the essentials of human freedom, the things that belong to peace, and that the nations thus agreeing are entering a great brotherhood for the protection of mankind.

What does He behold as He looks upon this city and this land? Let us first realize His disappointment. True, we have not been devoid of religion, character and patriotism, but neither have we obeyed their inspirations or their warnings with a whole heart. *Each has been so occupied with his own selfish affairs that he has given little time to helping God to make this a great nation.* Our many millions of alien citizens have been taught little that is essential; our public schools are doing little to develop reverence or character; the children of

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the rich receive small attention from the parents who will leave great wealth and social power to children not trained to use these properly. Capital and Labor must use intelligence and character enough to agree upon the things essential to peace. The way to justice, mercy and happiness can be found, and until we find it how hollow are our superficial triumphs, our apparent prosperity! It needs no prophet to tell us that if we do not face the great human problems of our city and nation and solve them unselfishly and righteously, there can be no real or enduring peace in our hearts, in our homes, or in our land. Universal Military Training may help, with its enforced sacrifices, democratic associations, and patriotic teachings. It should become law immediately, and it will help our national character, but we need much more. We do not begin until we begin with God, and upon the Christians of America rests the responsibility for teaching and living a religion so vital that it will inspire character and patriotism. Until we do, the sadness will remain in the Eyes that look so longingly upon us.

But the Master's feeling is not all disappointment as He beholds us to-day.

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We are awakening to the essentials of peace for the world, for humanity, for our own character. Recently I saw a picture which showed huge piles of gold surmounted by the American flag flapping idly, and, beneath, the title, "Where wealth accumulates and men decay." Where wealth accumulates there is apparent victory, but if manhood decays it is tragic defeat. Are we preparing to transform our apparent victories into real ones? Shall we give our money and ourselves that the things of peace—justice, freedom, and humanity—may not merely live but have a new birth of beauty and power? We *seem* to be consecrating ourselves to this divine purpose. God grant that we may fulfil it!

To-morrow the national congress will meet. May the President's message and its reception be worthy of the best traditions of the republic; may all things be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be more firmly established in the world.

As for ourselves, we kneel to-day at the altar and with a nobler definiteness we answer our Master's look and say, "Here

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we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee!" That will be the beginning of a real victory and will give meaning to these waving palms.

When the Master came to Jerusalem that first Holy Week the city had to choose, had to decide for or against Him. To-day let Him find this country uniting for God and humanity, for the true peace of the world and the nation, the peace of the home and the peace of the loyal heart. Let Him see us rising above the temptations of increasing wealth, and renewing our manhood, as we gird ourselves for life's noblest efforts.

We can do much to make our welcome of Him a real triumph. Let us do it now, and our souls will find a deeper peace, and a courage to win life's greatest victories.

The Greater Glory

(April 8, 1917)

"THE SUFFERINGS OF THIS PRESENT TIME ARE NOT WORTHY TO BE COMPARED WITH THE GLORY WHICH SHALL BE REVEALED IN US."—ROMANS viii: 18.

HOWEVER long we may live we shall look back to this Easter as unique. Among the celebrations of this high festival to-day will stand out with a character and a distinction of its own. It is difficult to understand a great day while we are living it, but it is worth while to try, in the hope that we may live it better.

The Easter joy is here, but with a difference; it is deeper, more thoughtful. The Easter faith is here, with the calm certainty which almost feels "the touch of the vanished hand," and hears the sound of the voice beloved; the faith which assures us of the survival and progress of personality, and that after the school-days here God needs us for the further completion of His plans, which, since they are worthy of God, stretch on into the limitless future. But the Easter faith to-day lives but a grateful moment in contemplation of the dear ones safe at Home, but a moment in meditation upon

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the larger life where we shall have a chance to be our best. For God's plans are unfolding before our eyes, and His call summons us to the service of mercy and truth, of righteousness and honest peace. To-day our Easter faith goes into action.

High ideals are not of modern birth. The ancient prophets declared them with rare eloquence to people who would not listen. Later Socrates and Plato pleaded with a sweet reasonableness for the truth intensely dear to them. Socrates they condemned to death for being ahead of his time, and Plato declared "The dark tide of human passion would never be controlled and rolled back in this world except by the love of a divine person." There was idealism before Christianity, but the honest student of history and philosophy knows well that Christ gave to idealism its inspiration and power. St. Paul said of the Master, "He hath brought life and immortality to light"; men knew something of the essentials of noble living before Christ, they believed in the immortality of the human soul, but it remained for the Master so to reveal the purpose of life and its continuance that it seemed to mankind as though,

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for the first time, by Him life and immortality were placed in a light which showed their attractive power.

It is appropriate to pause for a moment and confess or insist that it was the Easter fact, the Resurrection, which gave our Lord's teaching its divine appeal, and which gave for human idealism *the only substantial basis it possesses*. Had the apparent defeat of Good Friday been a real defeat, had the teaching and life and love of our Lord been conquered by the powers of darkness, what basis would exist for the hope that the Light would ever be victorious, or that you or I could succeed where He failed? The fact we celebrate to-day is the sole basis, as it is the highest inspiration, of the world's ideals.

Our national ideals are very close to us at present. We understand better what Jefferson meant when he wrote in the great Declaration "life, liberty, and the pursuit of happiness." It often happens that our most valuable privileges are not appreciated until someone threatens to take them away. So the world is aroused, and America is awakening. Mankind values to-day the right to live, the right to be free, and the right to

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be reasonably happy, because mankind is compelled to fight for these rights as never before in human history.

Another ideal which has slowly but certainly developed is that war is an out-grown barbarism; the resort to brute force is an insult to human reason. That is also an ideal for which civilization contends to-day, using the only weapons which can compel the champion of physical force to submit to the rule of reason and justice. If the present war is not the final great physical conflict, yet it will do more than all other agencies combined to hasten a federation of the nations of the earth and make life, liberty and happiness the realized rights and privileges of all.

For many reasons our country has observed the desperate struggle with increasing sympathy and anxiety. With sympathy because the blood of all the great nations flows in our veins, and millions are drawn this way or that by the call of the blood; we sympathize with the countless hosts of brave men who have suffered agonies unknown in any previous conflict, but we sympathize even more with the woes of non-combatants, of innocent women and children, who

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after experiencing unspeakable horrors were face to face with starvation. Our anxiety has reached a deeper point than our sympathy, for, after all, our sympathy was evoked by that which is transient, however frightful; our anxiety was occasioned by the mightiest attack ever launched against the necessary foundations of human life and liberty.

It is not strange that America did not quickly determine her duty. Individually, it was difficult for us at the first to be of the same mind for two successive days. We hate war; we love peace. We hate the weapons of destruction; we love justice and mercy. True, we knew the Entente allies were fighting our battle, the battle of all civilization, but we could not bring ourselves to the point of decision until we were sure that the God of Justice and Mercy called us to the defense of humanity. That this call has come, the President makes convincingly clear in a message fully adequate to the needs of one of the most critical hours in all time.

It seems something more than coincidence that our national recognition of Germany's warfare against us, and the expression of our readiness to meet it

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and make any necessary sacrifice for human justice and freedom should be given on the day when our churches were thronged with those who commemorated the Sacrifice of Him who was faithful unto death in His witness for Truth. "The Power that makes for righteousness" leads a mighty host to-day, not for offense but for defense, not in hatred of people but in hatred of vicious principles. Just as our life and property, our peace and happiness, are largely dependent on the effective administration of justice, upon the courts and the police, even upon the readiness of our protectors to die that we may live, so the life and liberty of mankind are calling to us through God to-day for defence and protection.

"He has sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men
before His judgment-seat;
Oh, be swift, my soul, to answer Him:
be jubilant my feet!
Our God is marching on."

The most inspiring pages of history are those which record sublime sacri-

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fice for high principles, and which reveal the spiritual growth and the higher level of civilization which invariably followed. Many of us have been assured from the beginning that vast spiritual gains would soon be discerned rising above all the blood and tears. Belgium's sacrifice is not in vain even for Belgium. Her sacrifice for honor has brought a crown of heroism and glory which will be the inspiration of a greater Belgium than we have ever known. France has lost her blood, but found her soul; and all her past glories, great as they were, are eclipsed by the spiritual radiance with which she shines to-day. England, after a period of weakness and decay, is herself again—sound at heart, resolute in spirit, worthy once more of her high place. Russia is free, but in a world where men are still compelled to defend freedom with their lives. I refuse to believe that Germany and Austria alone have learned nothing. If their answer to the divine call be delayed, by whatsoever restraint, the reply when it comes will be the more emphatic.

Among the defenders of human liberty the gains are as obvious as the losses,

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and the gains are lasting while the losses are but for a day. They have had the experience of all the brave who answered the call of duty, to find that the permanent gains and the lasting glory outweighed all the cost, all the suffering. When St. Paul wrote, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," he was expressing what most brave men have believed for at least nineteen centuries. Of course, St. Paul was not limiting the glory to a man's earthly life, or to the highways of this world where heroic service is rendered. He looked on to the greater Country where all nations serve a King of truth and justice, of love and mercy. He saw the noble company of the faithful unto death; he heard the welcome of the new heroes who had died that men might live, and he valued that welcome above all the cost of loyalty.

This Easter Day tells us that not only is earth glorified by man's defense of man, but heaven itself is richer for the presence of a vast multitude of heroes who are now soldiers of Christ, indeed, and helping more than ever, perhaps, the coming of the victory for a free and

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just mankind. As our country knelt on Good Friday to consecrate herself for any sacrifice to make this world safe for God's children, so let us see on Easter Sunday that heroic sacrifice means nobler life on earth, and the attainment of the greater glory, the final victory, when the brave cross the border into the greater Country. It is an ideal time for clear vision, for deep consecration, for courageous advance.

Our people are answering the call—men and women, young and old, rich and poor, all are asking the chance to serve, to do their “bit.” During the last two days the recruiting stations have been overwhelmed with thousands of collegemen seeking enlistment. The government has urged them to continue their military training in their regimental formations at college for the present, with the promise that they will be given their chance as soon as they are needed. This comes close to some of us, but we are very proud of them. Their quick response recalls the large number of English university men in Kitchener's First Hundred Thousand, and some lines written by a traveller who saw Oxford

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from the railway-train in the early period of the war :

“I saw the spires of Oxford
As I was passing by;
The gray spires of Oxford
Against a pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.

“The years go fast in Oxford,
The golden years and gay;
The hoary colleges look down
On careless boys at play.
But when the bugles sounded war
They put their games away.

“They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford,
To seek a bloody sod.
They gave their merry youth away
For country and for God.

“God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown!
God bring you to a fairer place
Than even Oxford town!”

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God bring us all to that fairer place! On the Resurrection day we pray for the resurrection of this nation, for a real life in each of us, that American character may be at its best in the supreme test before us; that we may be worthy of the sacrifice of our fathers, worthy of the countless blessings of God, worthy of the greater glory of the welcome of our Captain at the last, and His approving "Well done!"

Words and Deeds

(April 15, 1917)

"BEAR YE ONE ANOTHER'S BURDENS, AND SO FULFIL THE LAW OF CHRIST."—GALATIANS vi: 2.

THE American people are breathing a sigh of profound and grateful relief. A series of just, self-respecting, statesmanlike utterances on the part of the President and Congress have finally placed us definitely on the side of free government in its fight for life against the attacks of prepared and unscrupulous autocracy. Our relief is increased by the joy with which we are welcomed to the field of high honor by the brave defenders of human freedom. We are further comforted by the plan to invest at once in the contest our material wealth in an amount never before dreamed of as an initial or single expenditure. We are also proposing other wise and essential measures, among them the plan for Universal Military Service.

The steps so far taken justify a measure of returning self-respect; they do not justify confidence. Our proposed campaign is large in scope, noble in spirit,

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worthy of a cause in which civilization is at stake. But the campaign is largely on paper, and a most essential part of it on paper which has not yet become law. We have professed nobly; we should quickly translate our words into deeds. Someone significantly said of the fifth book of the New Testament that the Acts of the Apostles had come down to us, but not their resolutions.

The warning of St. Paul seems to bring a timely message to us, "Bear ye one another's burdens, and so fulfil the law of Christ." It reminds us that our brethren across the sea are bearing crushing burdens in a struggle upon which depends not only life for them, but the only kind of life worth living for all mankind. It reminds us that our Canadian brothers, to whom we are related by many close ties, have, from the beginning, and gloriously in recent days, borne a heroic part. It reminds us that in every essential our brothers' cause is now very literally our own. It further reminds us that the law of Christ is, "whatsoever ye would that men should do to you, do ye even so to them," and that the help we would ask in our extremity we must give in their extremity, and

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give doubly and quickly to those who have with their burdens borne ours also. St. Paul seems to emphasize for us the word 'fulfil'; as though the bearing of heavy burdens demanded not only generous promises, but their prompt and complete fulfilment.

No thoughtful and honorable person can doubt that it is our duty to bring speedily the weight of our manhood to bear in this war, which is now revealed as one of the holiest causes in which man could engage. But the weight of our manhood cannot be assembled, trained, and concentrated by the so-called volunteer system, much misunderstood, never successful, and now completely and scientifically discredited. Surely it is possible for the Christian patriots of this land so to recognize the sacredness of this call to arms, so to demand the worthy part that America should have in a world-struggle for the defense of her own foundations, that nothing less than the consecration of the whole nation, men and women, shall seem adequate for an answer to a divine command. Let us not be frightened by words. Conscription, to superficial thinkers, sounds like autocracy; it need suggest nothing of the sort

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in a land where the people vote themselves and their money into a war. If they trust their government, and evidently they do, let them say to the government, "We are all ready, men and women, high and low, learned and ignorant, capital and labor. Come and assign us to tasks as you will, as you judge us fitted, and each in his or her duty will strive for humanity and America." That would be conscription, but it doesn't sound like it, does it?

While Congress is debating a provision for Universal Military Service the Christian citizen may well be forming his convictions in the house of God, even upon his knees, and pledge his best endeavors to influence Congress to a right decision. With such a hope and such a prayer I ask you to consider what may be said with justice concerning Universal Military Training for the manhood of America. Nearly all that is said could apply even if we had not definitely entered a great war, but it applies with tenfold greater force under present conditions, and it is largely to these conditions that we shall devote our argument.

The universal system is the only *safe* method. All resources must be at the

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country's service. Our military and naval experts must determine the quantity and quality needed for specific purposes. No impulsive, haphazard plan is safe. In the volunteer plan neither the country nor the volunteer is secure. The man who courageously enlists does not know whether others will follow. Wise and brave officers do not know whether they will have men in sufficient numbers and with sufficient training to make victory possible. Let the law take it for granted that all are ready to defend their country, their principles and humanity; let it empower our military and naval leaders to tap upon the shoulder of any needed American and thus confer a knighthood as noble as any ever bestowed by King or Emperor. No other method is safe for the man, the country, or the cause.

No other method is *honest*. We must not ask the unselfish to die that the selfish may live and flourish. We must not allow a man to serve on the firing-line if some special skill makes him a hundredfold more useful in some other place. Honor may make him enlist, but experts should determine where each may serve best. Universal enlistment is

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the only honest, fair, economic method.

It is also the only *democratic* method. The country calling to each and all with the same voice, brings all together in a comradeship which holds high possibilities for mutual understanding and increased respect. East and West, North and South, serving side by side, shoulder to shoulder, will soon know each other mind to mind and heart to heart. Nothing else promises so much for the giving of simplicity to the rich, dignity to the poor, tenderness to the strong, courage to the weak, and character to all. In no other way can the American republic be secured upon the strongest foundations for the years to come. Those who have followed the flag in the ranks will have a deeper respect for the flag and all that it means, and will take into every walk of life, into every corner of this land, an intelligent national ideal, and a sense of national unity.

The universal system is further to be commended as the only *successful* system. True, our most dignified afternoon paper, with which few of us lately have been able to agree, recently declared that conscription "whether necessary or unnecessary, has never before been

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attempted in this country at the outbreak of war." But it is also true that in every great war we have learned our mistakes later, after enormous sacrifice of life. And it is true that every democracy battling for freedom to-day has discovered by vital experience that universal service is essential to success. The English premier has expressed the hope that we may profit by England's tragic blunders. Let us hope so, and let us do so.

In the preface of Major-General Upton's masterly book on "The Military Policy of the United States" I find a paragraph pertinent to our subject, with a message for the city of Washington:

"In time of war the civilian as much as the soldier is responsible for defeat and disaster. Battles are not lost alone on the field; they may be lost beneath the dome of the Capitol, they may be lost in the Cabinet, or they may be lost in the private office of the Secretary of War. Wherever they are lost, it is the people who suffer and the soldiers who die, with the knowledge and the conviction that our military policy is a crime against life, a crime against property, and a crime against liberty."

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There is but one method of enlistment which is safe, honest, fair, intelligent, democratic and successful. Even if put into immediate operation it will be many months before any considerable part of our greater army can be prepared for service. If, when that day of preparation arrives, we discover we do not, after all, need it for the battle-field, we may thank God that righteous peace has come, and that our trained men are better men, and are a future defense for the nation. But if they should be needed, the need will be desperate, and we will thank God that we all answered the call and prepared. With all my heart I approve the reply a friend of mine made some time ago to a pacifist,—he said, “I will gladly join you in praying for peace, if you will join me in preparing for war; then whatever happens we will be ready.”

Our fathers, from Washington down, have warned us to be prepared, have favored universal military training. Our proposal to-day is no novelty, it is a suggested return to a system which won our liberty and developed our character. There have always been objectors, but we have never lacked patriots ready to con-

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tend for the adequate defense of liberty. You remember Lowell's description of such men :

“Bravely to do whate’er the time demands,
Whether with pen or sword, and not to flinch,
This is the task that fits heroic hands ;
So are Truth’s boundaries widened inch by inch.
I do not love the Peace which tyrants make ;
The calm she breeds let swords’ lightning break !
It is the tyrants who have beaten out
Plowshares and pruning hooks to spears
and swords,
And shall I pause and moralize and doubt?
Whose veins run water let him mete his words !

In “The Pilgrim’s Progress” you remember that one day Christian came upon three men who were in great peril, but were unconscious of it. He warned them earnestly. “With that,” said the author, “they looked upon him, and began to reply in this sort : Simple said, *I see no danger* ; Sloth said, *Yet a little*

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more sleep; and Presumption said, *Every vat must stand upon his own bottom.* And so they lay down to sleep again, and Christian went on his way." It would not be difficult to give well-known modern names to Simple, Sloth and Presumption, but we will press on with Christian in the way of honor and safety. And what is that way? It is not possible to find any other than that of national service, in which the whole people offer themselves and demand through their representatives that the government shall call them when needed, for any service they may be able to perform. Surely the power of a larger patriotism is already apparent. Surely we are ready to rise with the bravest of any nation, and for America and her honor, in the greatest cause which ever appealed to a world, cry again with our Lowell:

"O beautiful, my country! . . .

What words divine of lover or of poet
Could tell our love and make thee know
it,

Among the nations bright beyond com-
pare!

What were our lives without thee?

What all our lives to save thee?

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We reck not what we gave thee;
We will not dare to doubt thee;
But ask whatever else, and we will
dare!"

Let that be our answer to the need of the hour. Let that be our urgent request of Congress, that the nation be conscripted, enlisted, consecrated, call it what they will, for the honor and safety of America, for the bearing of freedom's burdens, for the fulfilment of the law of Christ. God grant that Congress may quickly take that wise and just action! What a message of cheer it will carry to the heroes who are beating tyranny back to its lair! Through hundreds of miles of sodden, shot-swept trenches the cheers would ring,—“America has enlisted as a nation, she springs upon the field not with a few, but with all her mighty strength.” Think of the effect of this in the citadel of autocracy; nothing else could so quickly convince it of utter defeat!

Our course is clear. By the warnings of our fathers, by the uniform and costly experience of every democracy, by the need of our manhood and womanhood to renew our souls in a purifying service, by

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the call of God in persecuted humanity;
let us demand a law which will call upon
all for whatever we can do, for God, for
country, and for mankind!

Practical Patriotism

(April 22, 1917)

"SHALL YOUR BRETHREN GO TO THE WAR, AND SHALL YE SIT HERE?"—NUMBERS xxxii: 6.

THE people of God on their journey from Egypt to Canaan, from bondage to freedom, passed through a rich and fertile land "on this side of Jordan." Two of the twelve tribes desired to remain and make their homes in this peaceful, prosperous region. Across the river lay the promised land, where the development of the nation would come, yet where enemies waited to destroy them. But the cause of the nation was the cause of God, who "in the fulness of time" would send the Light of the World to shine out of that place and people. Now, the solidarity of the nation was essential if enemies were to be conquered and the divine purpose fulfilled. Therefore Moses the leader asked the members of the two tribes, "Shall your brethren go to the war, and shall ye sit here?" Such an appeal could not fail. They marched together, and together they conquered.

Every student of the Great War, every lover of mankind, is conscious of the

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world's increasing realization that this gigantic struggle is more spiritual than physical. They who began it, those blind ones who will not see, will yet recover their sight, will come to their better selves, and reveal the whole truth. Not that the rest of the world does not know; never was a great issue so unmistakably clear. But the explanation will be found not so much in the realm of politics, or even of morals, as in the domain of the spirit. Goethe's kinsmen had for a generation been pupils of Goethe's subtle, seductive Mephistopheles. The test was inevitable; the issue is not in doubt; the spiritual meaning of it is slowly revealing itself to all the world.

Two days ago Bishop Brent preached in St. Paul's Cathedral, London, before the King and Queen and all the high dignitaries of the realm, in celebration of "American Day," celebrating our alliance with the defenders of freedom. Let me repeat to you the bishop's text: "He determined before the king's host should enter and get the city, to go forth and try the matter in fight by the help of the Lord. So when he had committed all to the Creator

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of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he pitched his camp, having given the watchword to them that were about him, Victory is God's." (II. Maccabees 13: 14-15.) Then addressing England's eminent, and the ambassadors of all the allies, and the vast multitude representing the democracy of England and of the world, the bishop said:

"We comrades in the common cause have come together, like sturdy Judas Maccabeus and his fellow patriots in the ancient story, to commit our decision to the Lord and to place ourselves in his hands before we pitch our camp and go forth to battle. It were an unworthy cause that we could not commit to God with complete confidence. To-day we have this confidence.

"This, I venture to say, is not merely the beginning of a new era, but of a new epoch. At this moment a great nation, well skilled in self-sacrifice, is standing by with deep sympathy and bidding God-speed to another great nation that is making its act of self-dedication to God. That altar upon

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which we Americans are to-day laying our lives and our fortunes is already occupied. For nearly three years Great Britain and her allies have been fighting not merely for their own laws, their own homes, their liberty, and all they hold sacred, but for the great commonwealth of mankind.

“To-day, when the United States avow their intention of giving themselves whole-heartedly to this great cause, the battle for the right assumes new proportions, a new power, and victory, aye, a victory that is God’s, is in sight.”

The preacher voiced what the world is coming to feel—we are fighting for the life and the nobility of the human soul.

The spiritual awakening came first to France, because in six weeks the enemy had penetrated to the suburbs of Paris. A desperate, unprepared people flung itself upon the foe in apparently unavailing sacrifice. Then a miracle happened. No, the official bulletins have never explained it. Kitchener and Roberts declared it was of God. But the glorious sacrifices of France rekindled her soul. France knows the spiritual meaning of the war.

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It required one smashing blow after another to teach England, but England has learned through sacrifice, and shows by her purer spirit to-day that she knows that she fights first not for England but for God.

It is hard for our nation to realize that we, too, have entered the struggle, that we are at war. Our peace and prosperity seem undisturbed. We have made no real sacrifices; we have suffered no losses. We are conscious of no physical or material change, and therefore there has been no spiritual change. As a nation the war has made no deep impression on us. Nor will the new life come except with sacrifice, real sacrifice. Are we waiting for smashing blows between the eyes? Are we waiting until losses bring a heart-break into every household? God grant that such lessons may not be needed! But the vision is cleared and the soul ennobled only through the sacrifice of temporal things for eternal, of material things for the life and growth of the soul. The question we face is—shall we wait for enforced sacrifices, or shall we plan for willing sacrifices, and prepare to make them now?

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We are not dealing with problems which may be regarded as settled—such as the generous appropriation of money, already provided for the cause, for our allies and ourselves—or the administration plan for universal service, and selective drafts of men as needed, which we have good reason to believe will soon become law. To-day we consider the next step—the enlistment of the nation, the personal help of every man, woman and child for a cause which is first the cause of God, then the cause of all mankind, and then the cause of our country, of our own flesh and blood. Can we see it? Can we feel it? Can we rise to its call quickly?

You must not think I am suggesting that this country is lacking in patriotism. The people of America are more profoundly patriotic than any one of us quite realizes. We have been equal to giving the world and ourselves some glorious surprises recently, and we have others in store, not less glorious. But it must be confessed that at the moment our patriotism is diffused rather than concentrated. A river that is a mile wide and a foot deep may be of value as scenery, but a few miles down-

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stream, where it rushes through a rocky gorge, the volume of water a hundred feet wide and forty feet deep develops power and renders service. Our need at this moment is to concentrate the patriotism of America through sacrifice which will purify, to service which will help.

What can we do? Of course our men are ready to go into army and navy at the country's call, or to render any other service to which they may be assigned. But these will be called out gradually, trained gradually, and it is unlikely that, even at the end, more than a small fraction of our large population will be directly affected by such service. Is there little or nothing of importance for the rest of us to do? Shall our brethren go to the war and shall we sit here?

Consider three very real needs which we can all help to supply. First, there is an immense amount of welfare work for the enlisted men, which we can help to carry on through chaplains, the medical officers and other well-tried agencies. Second, the work of the Red Cross Society demands the time of thousands of men and women, huge stores of supplies, and an almost unlimited

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amount of money. Third, the families of enlisted men should receive our kind and constant consideration. At the meeting of our Social Service Commission on last Thursday I offered the following resolution:

“WHEREAS, this country is in a state of war, and large numbers of men will soon be enlisted in our army and navy;

“*Resolved*, that the Social Service Commission of the Diocese of New York be empowered, with the approval of the Bishop, to organize a Commission of the Episcopal Church in this diocese, which shall in turn organize the several parishes for the comfort and care of dependent families of soldiers and sailors, considering them a patriotic and sacred charge.”

Some of these will need friends to visit and cheer them. Many will need material help in the absence of the bread-winner. We can visit and share the sacrifice of a patriot's wife or mother. We can be responsible for the welfare of a soldier's family, supplying necessities, advising, befriending. Some could care for many families, helping to repay men for the service they render for us, keeping their minds calm and their

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hearts strong because of our care for their dear ones.

Through such service we can all enlist, we can all renew our souls. It is only through the renewal of the souls of all the people that a new spiritual power can come to America.

How can we prepare to render the services here suggested? Open a special account in a bank, and into this account put the results of your savings and sacrifices. You are willing to place in that account at once a sacrificial offering for the cause of God, humanity and your country. Add to it by other sacrifices in your power. Renounce all extravagances; avoid all waste, especially waste of food; live more simply; wear less costly clothing; add the results of these patriotic economies to your special account.

Let every member of your household share in this real service. Encourage the children to have a sincere part in it; enter each child's name in the account you keep, even the baby's name should be entered there; they will be proud some day to know they had this share in God's great victory. At some definite time, every Saturday night for

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example, make up the account of each, preparing to deposit it in your own war fund. Encourage your servants in like manner to save and to sacrifice, to serve and to find a blessing.

Do you not feel that in such ways the whole nation may be united in mind, in heart, in spirit, and may develop an American character more worthy of the world's respect, and more certain to insure the future usefulness and happiness of our people? There are other ways in which many can help; most of you have been asked to specify on a printed list some form of service you can render. I have ventured to suggest ways in which all can help, in which all should try to help, whatever else they may do. It is a plea for the concentration of patriotism upon the certain and imminent necessities. It is a plea for the spirit of sacrifice in a holy cause. It is a plea that we value the blessings which sacrifice alone can bring. It is a plea that we make this simple plan effective at once. Develop the resources, spiritual and material. Prepare to give both, at God's call, to the holiest cause

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which ever brought nations together in the bonds of brotherhood. Do not wait; organize your own family for service; concentrate your patriotism; begin to-day.

“We shall do so much in the years to come,

But what have we done to-day?

We shall give our gold in a princely sum,

But what did we give to-day?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer;

But what did we speak to-day?

“We shall be so kind in the after-a-while,

But what have we been to-day?

We shall bring to each lonely life a smile,

But what have we brought to-day?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth;

But whom have we fed to-day?

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“We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
’Tis sweet in idle dreams to bask,
But here and now do we do our task;
And this is the thing our souls must ask,
What have we done to-day?”

On each fateful day of our high endeavor, now and later, when our lads in army and navy are, like loyal Tommy Atkins, “a-doin’ and a-dyin’,” let us have a worthy answer to the question our souls must ask. When our brethren go to the war we shall not sit here. Our very souls will follow them, and our hands and hearts will be inspired by a patriotism that saves and sacrifices; that prays and works.

That is our plan; that is our prayer.
O Saviour of the world, help us to fulfil it!

A Principle of Interpretation

(April 29, 1917)

"GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL."—
I. JOHN I. 5.

THE stream of life is stirred to its depths by mighty, significant events. To many this troubling of the waters brings doubt and questioning. The events may have significance, even divine significance, but anxious folk cannot read their meaning, and their hearts fail them for fear of the things which have come upon them, upon their country, and upon the world. They believe in God, but they fear that He has lost control of the earth for the moment, or else that nearly all mankind is in rebellion against Him, a rebellion the more dangerous because it is the result of self-deception, and is justifying itself as acceptable and blessed in His sight.

Not many people are saying such things, but very many are troubled at times, and occasionally nearly every one of us becomes mystified, or doubtful, and therefore weakens and falters in the race that is set before us. Is it possible for us to understand God? Is there any principle of interpretation

which will help us to know Him, and the manner and extent of His participation in our life and in the events which make up human history? Such an interpretation, clear and convincing, is given in our text, "God is light, and in Him is no darkness at all."

Although 'light' and 'darkness' are figures of speech, they are intensely vivid. Light suggests joy; darkness suggests sorrow. Light brings life; darkness attends death. Light reveals; darkness conceals. Therefore we are disposed to think that mystery departs with the night, that the joy of full knowledge comes with the light of the sun. That is a serious error. The mysteries of darkness are mysteries of ignorance; the mysteries of light are mysteries of knowledge, and the mysteries of knowledge are greater, they are as sublime as they are inspiring. A peasant living in a little valley girt round with high mountains may have strange thoughts about the world outside, but when he becomes ambitious and climbs out of his valley, ascends a lofty peak, and beholds something of the glory of the world and the beauty of great cities spread out before him, the

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wonder and the mystery grow with his larger light. Mystery increases with knowledge and reaches its climax when we try to look unabashed at Him who is the source of all knowledge. He is a light too bright for human eyes. But He is light, not darkness.

There has never been a time in human history when vast hosts of men, whole nations, were so ready as they are to-day to die for ideals. Nations that seemed godless, men who seldom name the Deity except in blasphemy, have discovered that certain invisible principles are dearer to them than the lusts of the flesh, dearer than life itself. The essential nobility of the human soul, its divine relationship, was never so apparent; the Spirit is bearing witness with their spirits that they are the children of God. What are they defending? For what are they laying down their lives? It is not gold, nor land, nor fame, nor power; they say it is for liberty, for humanity, for civilization. These are ideals which God planted in man; they are God's purpose for all His people, and men are giving their lives that His purpose may not be frustrated or delayed.

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At other times we have carefully examined the foundations of our belief, the reasons for our faith in God and our certainty of His infinite power, wisdom, goodness and love. The first essential of faith is that it shall be worthy of God, worthy of man, worthy of the vast universe which is an effect so infinite that only an infinite Cause can explain it. The second essential of faith is that it shall be lived. Real faith is a habit, as obedience is a habit, and service is a habit. Truth is lived until it becomes reality; and reality can stand the severest tests.

Here we may discover the reason for our doubts, our weakness, our despair, or our resentment. Let us examine the case of the children. Their troubles are very real to them, though to you they are trivial and largely imaginary. They are forced to learn hard lessons; they are urged to perform difficult tasks; their plans are often defeated; they experience disciplines that are sometimes severe. Often life is dark and dreary for them, not bright and beautiful. You would save them unhappiness if you could. You know that your teaching and training and discipline are proofs

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of your wisdom and love. But how can you prove it to a child? Will you permit evil spirits to control him? Will you permit ignorance, wilfulness and selfishness to destroy one you love, and through that one to hurt countless others? You cannot if you are wise, and if you truly love. The lessons and disciplines must all be learned, and though the child's head and heart may often ache, the pain is bearable if in your eyes he sees shining the light of wisdom and sympathy? Happy the child who is certain that the parent knows best, and loves deeply. Fortunate the child whose soul has been enlarged by all the developing experiences of life, while sustained and inspired by faith in the wisdom and affection which taught and disciplined and guided.

Can anyone think that the divine love and wisdom would be less wise, less loving in leading us? Yet, like very thoughtless children our limitations often embitter us; our failures fill us with despair; the disciplines which seek to control the mind, the heart, the spirit, are resented; the inevitable disappointments and sorrows seem to prove that God does not care or that He does not

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exist; and death is a cynical mockery of all human effort. It is quite as easy for men and women so to think of God and life, as it is for a wilful child to distrust the love which seeks to control.

How often our love tries to teach the great lessons to children; how often we plead for the study which repays; how often we warn against the neglect which brings failure and despair! We know we are pointing them to the path of light, not to the way of darkness, and we know that if our counsels are darkness to them it is because they will not see. So God teaches us, my friends, and we fail to understand.

Just as your child learned to walk and run while you hovered near; just as your child must not be kept apart from life with its disciplines of success and failure, of joy and sorrow, but must meet them all with a quiet mind and a brave heart, winning the precious secret each comes to impart, while still you hover near to help in an hour of need,—so God brings to us chances for finding wisdom and power, strength and courage, sympathy and patience, for gaining life's most glorious victories, but when He comes we are often filled with

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anger or despair. How frequently it happens that the light which God brings seems to our disappointed eyes to be the blackest darkness! Self-will has closed the curtains of our eyes, and night comes upon us in the midst of the light of God.

Then, concerning death. How very stupid we are about death! The day that brings God's summons is our real Commencement Day. All our earthly life is a schooling, an education, a preparation for a larger career. The best we have done here is valuable not merely for its contribution to earthly life, but for the training for the higher service.

Perhaps it is worth while to pause and remind ourselves that this is the testimony of every department of human knowledge. It is the revelation of science, the story of this earth, the record of progress in nature. "There is no death; what seems so is transition." Never before has the personality of man been the object of such careful study, such painstaking analysis. Never before has there been such agreement among scientists, students, philosophers, men of thought and action in every sphere of life, concerning the survival of per-

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sonality after the death of the body. Not less interesting, and to many not less convincing is the calm certainty of millions of men facing death for the sake of their faith in ideals. It was a short step from faith in ideals to faith in God. With faith in God came the great Peace, and hundreds of letters from the trenches speak of God and death in terms of light. More and more to the men on the battle-front "God is light, and in Him is no darkness at all." During the past week a Canadian told me of a letter he recently read, sent by a wounded lad to his mother. The wound was fatal; the young man had less than an hour to live, but he was conscious and wished to expend his last strength in a letter to his mother. It was something like this:

"Mother dear, my orders have come and in a few minutes I must go and report to my Commander at the great Headquarters. In these moments I am trying to make you know how happy I am; how proud to help in the holiest cause a man could serve. When I enlisted I knew such a day as this might come, but I do not regret it. I am happy in the thought that I can make my gift complete. But you must not worry; that

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is my only anxiety. Will you try to be glad and thankful with me?

“I must go soon now, but I shall be happy, and safe, and waiting——”

The closing sentence was a sacred message of undying love, written by fingers beginning to falter, but sent by a soul that grew stronger on the threshold of Home.

Hear another letter from an English lad:

“Dearest Mother:

“We are in for a very big fight tomorrow, so I am going to leave this note in my pocket and it will only get to you if I am knocked out. I just want to say good-bye, mother dear. I have had a very happy time of it, and the nicest lot of near relations that a man was ever blessed with. Don’t be sorry for me. It is not every man who has the privilege of dying for all he thinks worth while in the world, and this old world without British influence for good and without you dear people would be a poor place to live in. We are fighting for very high ideals—justice, honesty and fair play—among nations, for the teachings of Christ as against those of

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the devil. It is an unselfish cause and one for which I am very proud to be fighting. I know you will be sad and I would not have it otherwise, but you can comfort yourself with the thought that you, too, have had to make a sacrifice for the noblest possible cause."

Such messages as these help to place emphasis properly on the quality of life, not its quantity. More and more we are coming to feel that the death of sons and daughters is by no means the worst calamity that can come to parents. A thoughtful writer in a current magazine says, "Perhaps in the crowd at Golgotha the mother of Judas envied Mary as she stood below her crucified Son."

"God is light, and in Him is no darkness at all;" St. John declared that he learned that from the Master. Certainly it was the Master's constant lesson by word and example. He wore our flesh; all the disciplines of life He welcomed; all the pains He bore with quiet patience, and He was never less alone than when deserted by all men. God was light, and so near was the light that His glory shone in the face of Christ.

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Many of us have tried to form a true idea of God. We listen to the views, often the criticisms, of others; we give attention to the theologians; we search our own souls for answers to our questions. I do not undertake specific answers to-day. I only offer a principle of interpretation: Accept no theory of God which does not reveal Him as more loving than any earthly parent could be, more wise, more patient, more merciful, and more irresistibly attractive. Hold fast to your comforting idea of God; keep your inspiring vision of life's meaning; have beautiful dreams of the joy of dear ones in the Life eternal; and remember that all our ideas, our visions, our dreams are true, only as they are beautiful and strengthening; and that at their point of greatest beauty and comfort they are yet far short of the glorious facts, for the realities of God transcend man's highest hopes.

God is light, at every step of the journey, and where this path ends and the other begins. He is light, and in Him there is no darkness, no resentment, but a great tenderness, as He teaches and

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guides, disciplines and waits, waits for the child to yield to His light and love.

Is it so hard to hear His voice, His word of encouragement or warning, of sympathy or command? Then let us at least hear the echo of our own teaching to the children. Like them, we are conscious of many things we shall not understand until we "grow up." As we ask them, meanwhile, to trust our wisdom and our love, to believe that we desire only their happiness, only that their feet may walk in the way of light, so let an equal confidence in our God comfort and inspire us.

This will be known as the time "when knighthood was in flower," when chivalry was at its best. Never were there so many knights or so noble; old knights and young—many of them mere lads, but all grateful for the honor of serving, and all ready to conquer death with a shout or a smile, and gladly to cross the frontier for the higher service. It is light, light, everywhere light, and no darkness at all.

Let us go forward in that divine radiance, finding our comfort and courage, finding our country's true inspiration, finding the victory which shall

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drive away all darkness, and flood the earth with a light in which the mighty shall look up and be humble; and the weak shall look up and be strong!

Teach and Trust

(May 6, 1917)

"HE TAUGHT THEM AS ONE HAVING AUTHORITY, AND NOT AS THE SCRIBES."—ST. MATT. vii: 29.

MANY a failure at school is more the fault of the teacher than of the child. Of course, there is a difference in children, but the difference in teachers is greater, and more serious.

The Scribes in ancient times were secretaries of the king, and later became a learned class, students and teachers of the law. Originally an intelligent, spiritual, devoted order, they finally became mere casuists, conventional teachers, mercenary, caring for themselves and not for their disciples. Our Lord described them exactly when He called them "blind guides." His teaching presented the strongest contrast to theirs. They repeated traditions; He spoke as one having authority, as one whose teaching flowed from the fountain of pure truth. They scorned to waste their time on any save the scholarly class; "He had compassion on the multitudes, scattered abroad as sheep having no shepherd." When they spoke vaguely of the Kingdom of God as a

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thing far off, He proclaimed that it was even then nigh at hand. When He instructed the people, it is easy to believe that many must have declared in deepest sincerity, "Master, we know that Thou art true, and teachest the way of God in truth," for He revealed the three essential qualifications of a successful teacher—knowledge, sympathy and faith.

Knowledge is of little value to the teacher unless he can impart it, and for that human sympathy is necessary. The teacher must have understanding of the pupil, must be able to stand where he stands, see what he sees, feel what he feels, before he can intelligently and successfully lead the pupil from his present position onward and upward to larger truth. So, to knowledge the teacher must add sympathy, and to sympathy he must add faith—confidence that when the pupil is properly taught he will follow the teaching and produce worthy results.

Our Lord's teaching consisted of the things the world most needed to know, then and now. His sympathy was such that not only thoughtful men and women sought His instruction, but "publicans

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and sinners drew near for to hear Him," and little children pressed close to the Teacher who understood. Not less conspicuous was our Master's faith in humanity,—“Teach them and trust them,” one might almost hear Him say, as an explanation of His plan, and as a direction to be followed by His disciples.

Before we enter upon a deeper study of our Lord's method let us look out upon the world-conditions to which we shall apply it. Our country, more than any other in the world, believes in this way of dealing with great human problems. Read the writings of our statesmen, the official papers of our greatest presidents, and you will find them unanimous in contending for a doctrine which is peculiarly American,—give the people the fullest information, and then have confidence in their deliberate judgment; teach them and trust them. This doctrine is the explanation of the public school and the ballot-box, significant symbols of our freedom. And yet we have not achieved a reasonable confidence in ourselves or in others.

At the beginning of this year many of the intelligent people in the East

doubted the patriotism of the rest of the country. To us the most serious problem in the world was that of arousing the conscience of America. We were mistaken, the real problem was not to arouse, but to inform. Consider the progress of events, and their meaning; they throw a bright light upon many other nations and their problems. Four months ago a man would have been jeered at had he ventured to predict the developments which have taken place in this country in that brief period. Then, our staunchest patriots seemed to doubt the will-power of the President, the intelligence of Congress, and the spirit of the nation. To-day these doubts have given place to profound confidence. What has caused the remarkable change in the attitude of the people? They have been informed. When the German ambassador received his passport the news reached the remotest corner of the land, and the meaning of it informed a people who believed that their President had exhausted the resources of an unparalleled patience, and that he had been deliberately forced to the point where no other honorable course was possible. Later, the President's message

declaring the existence of a state of war was an appeal to reason, it informed the nation, and as soon as it reached the multitudes, far and near, we marvelled at the response and increased our confidence in the people. Money was needed for ourselves and our allies. But who believed that Congress would appropriate seven billions at one time? Men were needed, but who believed that universal service, so-called conscription, would quickly become law? And yet out of nearly six hundred members in the two houses of Congress there were cast but thirty-two negative votes. Was there ever a more perfect vindication of the soundness of the American doctrine—teach them and trust them?

We have other problems that in normal times may become critically serious—problems of aliens, of labor and capital; these may all be solved by knowledge, sympathy, and faith in the trustworthiness of people when they clearly understand.

The most perplexing human problem at this moment is presented by the people of Russia. Before we criticise let us try to understand. The masses of the Russian people are largely untaught,

they are uninformed. Possessed of deep religious feeling, capable of high artistic development, longing for self-expression, they have been repressed, distrusted, crushed, and, now that the great war for human ideals has informed them, they have seized their liberty. The light of the sun blinds the eyes of the prisoner just released from a dark dungeon. What wonder that the Russian masses do not know how to use wisely their new-found freedom? What Russia needs is not criticism, but understanding; she does not deserve distrust but guidance. Doubtless she needs money, doubtless our railroad experts could solve her transportation problems, but more than money or munitions or railroads Russia needs and deserves at this hour the presence and help of the ablest statesmen which England, France and America can send. While we are wasting valuable time in unworthy and meticulous cavillings against the proposed personnel of the commission, we are denying the absolutely necessary counsel and statesmanlike guidance which the Russian people deserve. Let the great nations turn their criticisms upon themselves, and let them hasten

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with the knowledge and sympathy and faith of which the Russian people are worthy. The great democracies of the world ought to know how to give their best for the guidance of the new member in their family. Let them give it quickly, and Russia will be steadied, will find herself, and will be worthy of respect.

"Teach them and trust them" is a doctrine far-reaching morally and geographically. Some day it will solve the German problem. This is the most perilous human problem which ever threatened the world. It is explained by a system of intensified misinformation, of perverted ideals, which for a generation have trained the German people. The only hope for them and for the world is to make them teachable, to destroy the false obsessions which have led them to ruin and caused the most tragic suffering ever known. When the command is fulfilled, "Take away her battlements, for they are not the Lord's," when the German people understand what the ideals of the world are to-day, when they realize what it is we love in them, and what it is we hate, we shall see a new Germany in this

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world. But before they can be trusted they must understand.

The case is not different with Japan and China. We must help them to understand, and they will be worthy not only of trust but of admiration. America needs a corps of diplomats of highest intelligence and character, men capable of interpreting the ideals essential to human safety and happiness, the principles which alone can bring a reasonable success to all. We need teachers of humanity, equipped with knowledge, sympathy, and faith in mankind.

The informing power of the great war is making us better understood in Central and South America, but only by a fair exchange of visits by the best men that we and they can send will we attain that degree of understanding and respect which is the basis of true friendship between nations. Most of us have something to learn and something to teach; let us exchange knowledge and sympathy and faith; let us give each other our best, with confidence in the principle, "teach them and trust them."

If anyone is disposed to doubt the

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truth or the power of this doctrine let him remember that it was Christ's method; none other taught as He did, and none other so fully believed in the trustworthiness of human nature when properly taught. We remember that it is the only method which in our childhood deeply affected our personal conduct and character; when we were taught with sympathy and were trusted we always tried to justify the confidence.

But the most significant evidence of the truth of our principle remains in the recent example of our own country. Within four months an incredible development took place; the people were informed, and their action justified the confidence and admiration of the civilized world. What was accomplished here can be done elsewhere, and must eventually be accomplished everywhere. False teaching, lack of teaching, lead to misunderstanding and strife. Knowledge, sympathy and faith in human nature will lead mankind to happiness and success. Upon our people will rest the chief responsibility for helping the nations to understand and respect each other.

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You are thinking, perhaps, that for the great awakening which has come to our land I am not giving due praise to the influence of God upon us. That is far from my intention. It is not only easy for me to believe that He has urged us to inform the people, to toil early and late, and not to hold our peace, but I also find it easy to believe with St. Paul that we are encompassed with a great cloud of witnesses, the valiant ones of the former days, and that these have had more than a spectator's part in bringing this nation to a vision of right and duty. It is not hard to believe that in that great company of unseen spiritual helpers were the wise and brave founders of this nation, telling us that the great war is in defense of the principles which gave birth to this nation, and bidding us hasten to secure the rights of all free peoples, to make life, liberty and happiness possible on this earth. Indeed, this same thought was in the mind of some nameless friend who recently sent me an impressive poem entitled "The Patrol," and describing the part our former heroes may have had in our great awakening.

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“Look! Can you see them there in the moonlight?
Hark! Can you hear them clattering past?
With a jingle of curb and a rattle of saber,
And a joyful song on their lips at last!

“Death! Do you think that it could hold them,
Those who died for their country’s sake?
Their reward that they gallop the highways
Keeping the souls of their sons awake.

“Months they have gone in a wondering sorrow,
Hearing the talk of the country-side,
Alien whisperings, timorous comforts
Clouding the freedom for which they died.

“Bowing their heads in shame and wonder;
Hearing their honor held less than life;
The flag they died for a bit of bunting,
And foul shame better than open strife.

“They who joyfully gave their utmost,
Glorying greatly that they might give
Body and life that God had lent them,
That a nation’s name and their souls might live.

“Who can wonder they rode in sorrow,
Shouting aloud to their sleeping sons!
Who can wonder at their rejoicing
That now at last they’ve awaked our guns!

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“Look! Can you see them there in the moonlight?
Hark! Can you hear them clattering past?
With a jingle of curb and a rattle of saber,
And a joyful song on their lips at last!”

Remember, they developed the American doctrine—teach the people and trust them. They are warning us now to do that among ourselves; and to help the nations to understand and respect each other; and above all to send our wisest and best to help Russia quickly. That is their counsel; that is the judgment of history; that is the plea of everyone who ever had a teacher possessed of knowledge, sympathy and faith; and it is the word from Him in whose presence we are to kneel for forgiveness and for orders, who taught as one having authority and not as the Scribes: teach them and trust them—the children, the people, the nations.

So only, O Light of the World, can we follow Thy teaching, and justify Thy confidence!

The Rediscovery of God and Humanity

(May 13, 1917)

"I SAW A NEW HEAVEN AND A NEW EARTH."—REV. xxi: 1.

WE also can see the new heaven and the new earth, for the great change has come. Not in its fulness, not in its power, but it has come as the day comes before the sunrise, and we know that another night has passed, never to return. Soon the sun will o'ertop the highest mountains and leap into the deepest valleys, and reveal a greater glory in the world. That hour has not yet sounded, but a new day is here, a dark night has gone, and neither earth nor heaven will ever again be quite the same. We are witnessing the beginning of a great stadium of history, the dawn of an era.

Through the last three or four months we have observed a succession of events as mighty, as related, as inevitable, as the steps in the working of a law of nature. At each point where the thrust of a forceful event has changed the normal current of our thought and feeling we have paused to think and pray, to understand and interpret.

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To-day we are gathering our national might for the defense of freedom and justice. We are confident that we are taking a "sword bathed in heaven." Before an American army feels the shock of war on the battlefields of Europe let us pause in this hour of earnest preparedness; let us look again at the earth and the sky; let us know beyond doubt for what we are contending; let us try to see in the distance the reasonable results of our warfare—for the world, for ourselves, for God.

One of the joyful discoveries of the war is that man is incurably idealistic. He did not know it; he sharply denied it; but to-day he confesses it, with a great wonder. As a boy he thrilled to the patriotic appeal of Patrick Henry's alarm, but not until now did he understand the cry, "Give me liberty, or give me death." What he must defend with his life for his own sake and his country's he finds himself demanding for all mankind. He began by fearing for his own safety, his own rights, and his own honor. Then he discovered there was little satisfaction in seeming to possess these in a world which had lost them. The next step was a long one—

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the knowledge that the war began with an attack upon the foundations, the defenses, and the inspirations of human life; that death in behalf of these was more noble than life without them. This conviction revealed some hitherto unknown or unrecognized relationships. A genuine sympathy, a moral unity, a spiritual identity, with the *Entente* Allies was revealed, and has borne fruit in whole-hearted action. Now we are coming to see that ideals for which we and our allies are making the supreme sacrifice on the ground that they are necessary to man's life and happiness, are those same ideals which Christ taught, and which for nineteen centuries He has persuaded and warned us to follow. It is no small discovery, it is mighty in its implications,—that God through all the past has not been laying arbitrary commands upon His children, but has urged only that which human experience has finally and forever proved to be absolutely essential for a safe and happy human life. He is blind, indeed, who does not see resulting from this certainty a more intimate knowledge of God, a closer relationship with all hu-

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manity,—a vision of a new heaven and a new earth.

They are not really new, as the 'new world' is old, and 'new laws' are older than the world. How often a trifling accident, or an inspired thought, or some great shock, changes what had seemed commonplace, and makes it radiant with beauty and power! While many have been loyal to the sanctions of morality and religion, have kept the fires of idealism burning upon the altar of humanity, yet the dead weight of non-moral multitudes has made the progress of civilization painfully slow. Consider, for example, these wise words written twenty-five years ago:

"God's laws are laid upon all created existence, from the ultimate particle of matter up to the highest intelligence; and the higher the form of existence, the greater is the number of laws to which it is subject. More laws lay hold of the flower than of the 'crannied wall' from which it is plucked, and more lay hold of the brute than of the flower, and more lay hold of the man than of the brute; and the more highly man is developed, the greater will be the number of laws to which he is

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subject. His progress depends upon his obedience to law. Every law discovered and obeyed lifts him higher. What is the progress of science but the discovery of God's laws? And what is wisdom but their application to life? What we call our conquest of nature is only obedience to nature's laws. Here is a paradox: disobey nature's laws and you are her slave; obey, and you are her master; and the more laws we obey the freer and more masterful we become. If you would do me good, if you would save me from some impending evil or bless me with increased power, a larger liberty, a richer happiness, show me another divine law that I may obey. Unknown laws are blessings in reserve; steps in the upward path of the race not yet taken. All true progress of civilization is nothing more or less than the discovery of God's laws and their application to life."*

Instantly you realize the flood of light the great war and its revelations throw upon such a statement of fundamental truth. It was true to many before the war, but now it is becoming true to all, by the convincing power of

* Josiah Strong, *The New Era*.

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human experience. If we are conscious of this deep development, this larger outlook, how much greater is the change in the millions of men who have daily offered themselves for sacrifice that life may be safe for others.

The hour is not far off which will bring to America, the most idealistic nation on earth, such a rediscovery of her ideals in the clear light of sublime sacrifice that heaven will seem nearer, humanity dearer, and life better worth living than ever before. Meanwhile, we do well to cultivate an intelligent hope, and to prepare for our personal share in the triumph of truth, our personal sense of newer and closer relationship to God and to humanity. We shall feel God pulsating in every throb of nature, sweeping through all life and history, as real and as present as the salt of the sea in every depth, every wave, every drop of the ocean.

We have spoken of the clear light which has come to the men at the front. From the beginning they have declared that they fight for freedom, and by this they meant political freedom. Early they discovered that freedom is a quality of the soul. Even the

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materialist has at last confessed that man cannot live by bread alone. Instinctively conduct has altered, habits have changed, a new attitude toward God and man is revealed. This is not "for the duration of the war" only. Those who have known these men for years will tell you that they are new men. Thoughtful persons with insight are predicting that these will renew the earth, will cleanse and inspire all human life. Reason and experience should prepare us for inspiring changes in human ambitions, methods and achievements.

In a victory for humanity, infinitely greater than any physical or political triumph, our country is to have an honorable share. What word of counsel for the patriots in the field and at home will help to insure the greater attainment? That such a word is appropriate is indicated in a letter of a British officer published in the *London Times* last March. Writing from the front, he said, "I feel confident, with many others, that the real war is against social evils, and the real battleground is in the hearts of men." That brings the fight very close to us all. This is a war for freedom. The men

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and the nations in the thick of the struggle are being cleansed by fire, are finding freedom for their souls. That is the greater objective of the war, is it not? That supreme attainment may be striven for by all, will be striven for, if we are loyal, if we are ready to make sacrifices for a true and lasting victory. What canting hypocrites we should be to talk of fighting for freedom, for humanity, for civilization, if we gladly remain in moral bondage, if we make little personal sacrifice for the life of humanity, if we do not contribute to civilization the offering of a nobler self!

We need freedom from the bondage of extravagance. A young man who was a rich orphan applied to the court for an order compelling the trustees of his fortune to grant him a larger allowance. When the young waster declared that it cost him over twenty thousand dollars a year to live, the judge surveyed him carefully and replied, "It really is not worth it." America, and particularly this city, has developed an extravagant mode and degree of living which has injured her moral nature and made her an evil

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example to others. Never has the cost of living been so high; never have our purchases given so little happiness. Life has been made complex; it has lost its dignified simplicity. Human efforts are greatest, but worth-while results are meagre.

The bondage of selfishness holds many in its cold clasp. We feast ourselves; we give crumbs to others. Even friendship and family ties are desecrated by this deadly influence, and in the atmosphere of self-indulgence generous-hearted childhood yields to its soul-destroying power.

The bondage of false pride weakens many; the desire for supremacy in the kingdoms of the world, the flesh and the devil; the determination to keep up appearances at any cost, and the too-late discovery that the cost is ruinous.

The bondage of low standards inevitably falling lower, has enthralled multitudes in this and other lands. Truth, justice, honor, purity,—who will say we have been loyal to these ideals? Perhaps that is why we must risk our lives to save them now.

That is just the point, my friends; the great war for freedom is delivering

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the human soul from bondage. Let that be the most inspiring element in the personal preparation of America's mighty army. May every man in the service apply to his own conduct the ideals of honor, truth, justice and humanity for which he risks his life. May he cast off the works of darkness and put on the armor of light. May he inspire nobility in his comrades, and give to his allies an example of manhood at its best—rigid in self-control, cheerful in duty, chivalric to all women, honoring God, helping humanity, writing the name America across the European sky in letters of light that will never fade!

And while we ask that of them, they who carry this country's honor and ours, shall we do less here at home? Not if our eyes are open to see the new heaven and the new earth. Men and nations are looking up to God confessing that the discipline of God is proven true and necessary by human experience. Humanity is lifting itself above the swine, is sick of its wasted and riotous living, is arising to go to the Father. A new appreciation of God is coming, a new service of mankind is beginning. To thoughtful men, the

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astronomers of life, this is very clear; but the feeling of a renewed idealism, a moral freshness, a spiritual consciousness, is influencing all the world to-day. Our country, and every part of it, thank God! is beginning to share in the awakening.

“And not by Eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright!”

All is bright with promise, we must make it brighter with fulfilment. While our physical and material forces are assembling to secure freedom for humanity, let our moral and spiritual strength be concentrated upon our personal contribution to victory by the freedom of our souls. The noble Earl of Shaftesbury said, near the end of his life, “When I feel how old I am, I hope it is not wrong, but I cannot bear to go and leave the world with so much misery in it.” Out of this struggle for humanity is coming an enthusiasm for God and mankind. See the dawn of this brighter day, feel more at home in the thought of heaven and

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earth, and as our young manhood is consecrated to God for the saving of His people, so those at home are consecrated to the same high cause, and we begin by praying God to help us to save ourselves, help us to remember that ideals worth dying for are worth living for. That is the faith which is to-day the strength and the hope of the world,—a hope destined to be fulfilled.

“When Washington his flag of stars unfurled,
The cause of France and England’s cause was his;
He fought with stars eternal for a world
Of men made free for loftier destinies.

“France, Britain and America, ye are three;
Yet in your widening freedom ye are one;
What good undreamed, what world-benignity,
Shall your new brotherhood spread beneath the
sun?

“Three caravels that sail uncharted seas,
Three desert travellers on a starry quest,
What new world waits you, past all prophecies;
What childish Thing that man has never guessed?

“Three in a fiery furnace; Heaven grant that here
A form like to the Son of God appear!”*

* Elmer Ellsworth Brown, in the *New York Tribune*.

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O Master of men, Thy soldiers at the front know that Thou art with them. The soul of mankind has awakened at Thy call. Help us to share the greater victory which the Son of God goes forth to win. Accept our enlistment now!

“Hurry Up!”

(May 20, 1917)

“THE KING’S BUSINESS REQUIRED HASTE.”—I. SAMUEL xxi: 8.

“**T**HE King’s business required haste.” The man who uttered these words gave them as an explanation of the self-forgetful quickness with which he had acted. We do not need the story for our purpose; we need merely that clear-cut statement with its two important implications.

Prompt action increases strength, encourages friends, dismays enemies, wins victories. Our chief fault in all important affairs from Prayer to Patriotism is not that we fail to think, not that we fail to feel, but that we fail to act promptly when the way lies clear before us, and the heart is urging us on. Both prayer and patriotism, for example, begin with thought, are intensified by feeling, but they win their right to a name only when they are completed in action.

Throughout the Lord’s Prayer the Master joined petition and obedience, prayer and action. We are taught to appeal to our Father and at once to bow our heads

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in reverence at His name. We are to desire above all things the coming of His kingdom, and therefore to pledge ourselves to do His will. We pray for our daily bread, knowing well, as an old farmer wisely remarked, that we pray it best as we follow the plow. We may not even beg for forgiveness without granting it freely to others. And we know that in the hour of temptation all we have a right to ask is a blessing on the efforts we ourselves must make. At the end of the great prayer the soldier's hand goes up in salute: "Thine is the kingdom and the power and the glory"; it gives the reason for prayer and for obedient action.

The explanation of the apparent futility of many of our prayers will be found not so much in the quality of our thought or our feeling, the defect is in our will. Why did the good resolutions die? Why did noble plans fail? Because we permitted doubt to develop into indecision and delay, with fatal results. Excuse ourselves as we may for being influenced by that sound maxim, "Be sure you're right, then go ahead," it still remains true that our lack of success is explained by our failure to act when we know

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enough to justify action. It is also true that we learn best by trying, that even the wisest plans must be tested and corrected by experience. The sins of indecision are more numerous and more fatal than those of impulsiveness.

We shall not study the psychology of delay. It will suffice to indicate one of the strong influences which create it—the pressure of some unworthy desire which paralyses the true and courageous action of the will. When we are tempted to say of some good plan, “there is no hurry,” we should recognize Satan’s deadliest weapon, for no other temptation has slain so many noble resolutions.

You see that it is not merely action which is essential, but promptness, without which any real action is doubtful. When a good thought, a sincere prayer, a high resolve, has been followed quickly by honest action the results have invariably been substantial and inspiring. Even if the objective or material rewards were few at first, yet in the soul there was consciousness of increased power and dignity, and somewhere from the heights we heard, “Well done!”

That suggests the other implication of our text. Prompt action increases a

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sense of loyalty. "If any man will do My will he shall know," said our Lord. It is not only true that if a man has a worthy conception of life as a divine plan he will act with prompt decision, but it is also true that if a man determines to put into immediate effect his best thoughts, his good resolves, there comes to him the certainty that he is obeying a Will greater than his own. It is such prompt action which has developed the best character the world possesses, the finest men, the noblest women, the greatest nations.

Herein lies the close connection between prayer and patriotism, which has already been suggested. Patriotism is not mere thinking or feeling, though it must be both; still less is it talking, in spite of the testimony of the *Congressional Record*; but it is prompt action, if it is genuine patriotism. Who will say that the decision of Leonidas did not bring victory to Greece and confer immortal glory on his brave band? Even the charge of the Light Brigade at Balaklava was not fruitless; it enriched the soul of a great nation, and inspired a poet to enshrine in deathless verse the high virtue of instant obedience. There was no hesitation in Belgium on that August

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day when the powerful invader offered the choice of shameful peace or glorious sacrifice. Prompt action saves the soul, and in the end it saves all things worth the saving.

For six weeks this nation has officially been at war. Large plans have been formed; there are many evidences of strenuous preparation; and it is reasonable to believe that substantial progress is being made. We must not be impatient, but we must be intelligent, conscientious, and insistent. If this is not a war in defense of right, justice and humanity, if this is not a war to which God calls us by the divinest elements in our character, then for His sake let us drop it. But if it is such a war, then let us echo the words of America's grandest old man, who, realizing the need of a great cause cried with all reverence, “For God's sake, hurry up!”

You will pardon me for pausing here to speak more directly of Mr. Choate. Our thoughts concerning him will not lead us far from our theme. On Thursday morning, in the Church's last, beautiful office, a prayer was offered, beginning, “Most merciful Father, Who hast taken unto Thyself the soul of Thy serv-

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ant, Joseph Hodges Choate . . .” God’s servant he was, and therefore the servant of humanity and of his country. He stood at the head of a great profession, having won his eminence with honor, and holding it with the unanimous approval and affection of his colleagues. His strong convictions made him a partisan, but in law or politics his opponents esteemed it a privilege to be disarmed by so just and courteous an adversary. Few examples of pure greatness, in our time, can compare with Mr. Choate’s recent declaration that although, in common with many of his fellow citizens, he had severely criticised the President for apparent indecision and delay, he had later come to realize the futility of the President taking vital steps until the country understood and was prepared to follow him. “And now,” said Mr. Choate, “I declare unreservedly that the President was right, and I was wrong.” His passion for justice made him both humble and noble.

The admirable balance of mind, heart and will in Mr. Choate was constantly observed. When he represented us at the Court of St. James, the English scarce knew which to admire most—his bril-

liant intellect, his kindly wit, or the quiet persistence with which he won diplomatic victories. Scarcely ten days ago, in the City Hall, the Mayor informed Mr. Balfour that our most distinguished citizen, Mr. Choate, would voice our welcome. Whereupon, without interrupting the Mayor's address, the eminent visitor quickly stepped down from the platform, advanced to Mr. Choate with outstretched hand, and those who were present will not soon forget the strong hand-clasp or the look in the faces of two of the world's greatest men, sometimes opposing diplomats, but always true friends, and now allies in war.

The scene recalled another, when Mr. Choate returned from his duty as Ambassador to Great Britain and was welcomed at a dinner given by The Pilgrims. Bishop Potter presided and introduced the distinguished guest. Looking quizzically at the Bishop, whom he had known from boyhood, Mr. Choate said, "Time was when Henry Potter and I were thought to look much alike. But what I have lost in grace I have gained in girth, which I largely ascribe to my recent efforts to meet John Bull half-way." There is the keen and facile mind,

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the sparkling wit, the human sympathy, the love of fair-play. All these with his calm certainty in a divine purpose in human life contributed both to the number and the greatness of his years.

At a time when the ability of men of intellect and experience was directed in amassing great wealth, here was one who gave to his country and to the world his richest, ripest years. Countless organizations for the relief of the poor and helpless are mourning him in this city; New York has lost her most eminent man; the nation misses the citizen of maturest judgment; the civilized world weeps for one of humanity's greatest advocates, none greater, and yet all are thanking God for that life, are feeling the inspiration of the example, are recalling the stirring appeal of his last words, still echoing here.

God grant us many such men for these times of peril and of sublime opportunity! The King's business requireth haste. It is the King's business, this life of ours. If we are to have the joy of working for Him we must work with Him in the way of sacrifice. We are to toil not so much for ourselves, as for others and for Him. All along the way our per-

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sonal triumphs must be merely incidental to His. In His name humanity and patriotism must appeal and never be denied. And the mature years must be devoted solely, if possible, to unselfish public service. Surely, men and brethren, you feel the call of a noble and heroic example which beseeches you to step into the emptying front ranks, and to loosen the grasp upon material things while you free your souls to champion God and humanity.

When we think of the last week of Mr. Choate's life we recall Lincoln's memorable words, "the last full measure of devotion." It was a dramatic and glorious climax of a distinguished career. The last look and the last message are with us still—"For God's sake hurry up." Men of America, Mr. Balfour tells us that "the heart of civilization is trembling in the balance." Mr. Choate beseeches us to hasten with our might. We would not be impatient, we would not embarrass our government; but we must bring all the power of our intelligence, our feeling, our will, to bear upon the problem of putting all of our trained men on the battle-line at once, and of quickly training and transporting as large a

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force as possible. It is the King's business, and it does require haste. In this vitally important hour unite, organize, urge for prompt action. Continue to urge, until humanity's victory is won, and a righteous peace shall come to all nations.

Once, when the issue of a great battle was in doubt, the commander-in-chief ordered the last regiment of his reserves to hasten to the field in the hope of turning the tide and winning a victory. The order was given; the men moved promptly; and the standard-bearer, hearing the sounds of the distant battle so quickened his pace that soon he was far in advance of his comrades. The colonel shouted to him, "Bring the colors back to the regiment!" but the man replied as he looked to the field where a great cause was in danger, "O Colonel, bring the regiment up to the colors!"

That is the need of the hour. Pray, with all your heart, "Thy kingdom come; Thy will be done." Then, let us hasten from prayer to action!

A Charge to Soldiers Enlisted in the King's Army*

(October 28, 1917)

"THY KINGDOM COME."—ST. MATTHEW, VI:10

IT is not an unusual sight these days to see a great regiment, recruited to war strength, standing under arms, awaiting the order of the commanding officer. It is interesting to listen for the word of command and observe its effect. In the perfect silence we feel the power of these men,—the strong body, the alert mind, the flaming spirit, all consecrated to a high cause. Suddenly the stillness is broken; "Forward," shouts the commander, and down the long line from company to company the word is passed by subordinate officers till every man is ready for the completed order which quickly comes,—"March." Like a single, living, gigantic body the host moves forward, in perfect obedience to its laws, and we reflect that two lines of one of our stimulating hymns,

"Like a mighty army
Moves the Church of God."

* This sermon was also preached, in substance, in Holy Trinity Church, Philadelphia, October 14, 1917, at the close of the Convention of the Brotherhood of St. Andrew.

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is less a statement of fact than the expression of a firm resolve.

Here is another regiment of enlisted soldiers; their discipline and training, their patriotism and aspiration, are founded upon that which has been proven by human experience to be true and necessary. For some years you have been with Christ in the school of prayer and life. From the closet to the street, from the field to the hill-side, you have prayed and thought and climbed with the King. For always you have climbed, until to-day you stand with Him upon a mountain top of vision and aspiration. As you stand here, ready and prepared, you know that He alone can give the word of command, He alone can give a charge to His enlisted soldiers. I do not even presume to be an officer who knows the King's mind and hears the King's voice, but I may aspire to be only a trumpet used for a moment to transmit a high call. Pray that the trumpet give no uncertain sound, that it attempt no excellency of its own, that it may reveal the King as the one who sounds the charge, and that they who know Him may recognize His voice.

While we wait for the word of command let us look out upon the world; let us sur-

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vey the field, and understand our time. Upon our mountain-top we are surrounded by the kingdoms of the world and the glory of them, but for the moment we see them not, while we behold only the beauty and power of the Kingdom, in obedience to which all human souls are to find their deepest joy and their highest efficiency. Quickly the thought of the world's tragedy intrudes and tempts us to wonder whether our vision of an immortal King, and an eternal, ever-increasing kingdom of righteousness is but the baseless fabric of a dream. So the enemy follows us to an exceeding high mountain; let us deal with him there as did our King. We will not put away disturbing thoughts or avoid the foe in this solemn hour. True, it is the very climax of spiritual peace and courage, but we are not asking the King to permit us to remain here in quiet and safety, if such were possible. We know that at the foot of our mountain are evil spirits which we can conquer only by prayer and fasting. We know that those who feel the King's cleansing touch are bidden to return first to their own house, and show what great things He hath done for them. Therefore,

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while waiting for orders, let us try to see and understand the sublime task to which He will send us.

Recently I spent a memorable Sunday at Plattsburg. The men preparing there to be officers in our army represent the best that our country possesses, our highest traditions, our purest blood, our broadest education, our most careful training. To look into their faces is to be reassured, if need be, concerning the future of the nation, the triumph of right, and the power of personal character. You realize, of course, the responsibility which will be theirs—to lead the men who carry America's honor and the power to win victory for a holy cause. You think of the inevitable hardships, the perils, the pain, the death, and you find them strangely familiar with it. You see them brushing all this aside, as with clear eyes and leaping hearts they hasten to the field, which honors them by needing them for the defense of humanity. They know their task, its difficulty and its glory; and they have completely consecrated themselves on the altar of God and country that this world may be safe for honest and peaceful folk. In huge camps hundreds of thousands of men are in training. They will give their

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lives, if necessary, that human life, as they believe God meant it to be, may be possible on this earth. What an offering to God, what a sacrifice for man! It is easy to recognize the fruits of Calvary's tree.

A vast national army goes to drive out of the temple of humanity the thieves and robbers who have desecrated and despoiled; but their work, like the Master's cleansing of the Temple, is but an incident in a vast plan. There is another army who are the permanent custodians of the ideals for which now in a great emergency our men are ready to die. This other army is the Church, the army of the King's enlisted soldiers. And in all this army I can think of no other group who represent as you do the best that God and country, home and church can give in the making of a man. You are those whose hearts God has touched, who stand among your fellows as citizens of a greater Kingdom, as soldiers of the divine King. It is easy to give reasons for the faith that is in us,—why we are certain of the presence and power of God, His wisdom and goodness and love; why we are convinced of the deity of our Lord and the perfect truth of His Gospel; why we gratefully

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receive God's revelation of Himself as our Father, our Brother, our Friend; why we believe in a Kingdom of God, and that our Lord and King definitely organized it on this earth; and why we personally obeyed His call, "Follow Me," and enlisted in His army. Perhaps we can as easily tell men what are the ideals, the laws, the methods of that Kingdom. But can we explain why great victories are so long in coming? It is worth while to try, for in spite of humiliation which the true answer may bring, out of it will come humility and obedience which lead to sublime triumphs.

A moment ago we spoke of the ideals, the laws, the methods of a divine Kingdom. No man of comprehensive mind denies the convincing proofs of such a kingdom. He looks back to the time when the human creature was one of the smallest and weakest specimens of animal life on this globe. Unprotected from heat and cold, unfitted to rend and tear, unable to flee by diving into the sea, or soaring into the air, yet facing the conditions, struggling for life, flushed by each gain, refusing to make any terms other than complete surrender, until every beast lay prone under his conquering heel. There he stands, worn, weary, wounded, but vic-

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torious. So will he stand when the highest truth grips him of his place of privilege and power in the divine plan which we call the Kingdom of God. The powers of darkness will not appal him, his eyes will glow with the joy of each conquest; he will consent to peace only after complete victory. Then breathless, after the long climb and the hard fight, breathless but exulting, man who won the right to exist and the right to rule, shall win for all humanity the right to live in a kingdom of righteousness, of liberty, of love.

The Book of the Kingdom anticipates the conclusions of science and fills the story with personality—the most powerful influence which man knows. On its earliest pages two flaming questions stand out, burning their insistent way into that noblest center of man's being which he calls conscience. To primal man, disobeying the known law of the Kingdom, filled with a sense of shame and wonder, comes the searching demand, "Adam, where art thou?" At every critical step of man's upward journey, in every hour of shame or joy that question, "Where art thou?" has tested his understanding and his will.

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A little later, a murderer driven from the scene of his crime by accusing conscience is halted by a question whose solemn tones echo down through all the centuries, "Where is thy brother?"

There is a King of righteousness; there is a Kingdom of truth. Man may forget, deny or ignore, but a sense of responsibility for what he is and does, and responsibility for his brother, recalls him, and carries him forward to new triumphs of character and service. We read with fascination the books which describe the decisive battles of the world, and indicate the turning points of history. The thoughtful student discovers the influence of the same eternal principles working in it all. He beholds not only Matthew Arnold's "Power making for righteousness," but he observes the ever widening boundaries of a kingdom which claims the principles of right, freedom, and humanity as its necessary foundations. He feels the ebb and flow of the struggle. He sees men stopping to establish their own kingdoms on a basis of rank selfishness; but quickly he discovers other men of clear vision and loyalty, rushing to the defence, thrusting all shams aside, and revealing a kingdom more gloriously beautiful than any human

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plan, and a King who is alone worthy of man's full and final devotion. These are the turning points of history; these are the decisive battles, whether in the life of a man or a nation, or a world.

Such a turning point of history has been reached now, and civilization is fighting for life, and for the chance to grow. When the world's enlightened conscience sounds a call to all true men to make the world safe for democracy, to defend the principles of right, of freedom and of humanity, we recognize in these the foundations of the Kingdom of God, without which happy and successful life is impossible. It is the glory of the day in which we live that millions of men on the field of battle are thinking more of the supreme value of these foundations of life than of the narrow relation of the struggle to the political welfare of their own land. Never was an army inspired by such practical ideals, and by such complete devotion. And yet that army cannot win a final victory, not even when all of America's men and money are added. True, they will win this struggle, and soon, please God! but their victory will be but a valuable factor in a vast campaign. The permanent purpose, the growing triumph, lies not with

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them, but with you—the enlisted soldiers of the King's army.

It is glorious to die for immortal right and truth, for that helps one to deserve immortality, and enables a man to place a red line of emphasis under a personal declaration of essential principle. But there is a more glorious and more difficult task—to live, with steadfast loyalty, the principles for which the other died; to be unflinchingly faithful to right in my own conduct; to free my own soul from the presence and power of the enemies I have so often secretly admitted; to enlist the soul, now cleansed and pardoned, for helping and bringing the brother, and for maintaining his cause, which is the King's, against every foe. Truly, right, freedom and humanity are the eternal principles for which both armies fight.

At this point we must deeply reflect upon a great word which falls too lightly from our lips,—the word Loyalty. It is obedience to the law; an obedience made absolute by discipline. And discipline is the training of a disciple, who learns wisdom from a good teacher and applies this wisdom to life. Every forward step of human progress has been gained by obedi-

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ence to law. Physical strength, mental force, moral power, are all dependent upon our knowledge of laws and our obedience.

Several years ago in the National Library I had the privilege of examining a note-book written by a boy of fifteen, whose name was George Washington. In it he recorded eighty-four rules for the control of his conduct and the development of his character. Every truth he discovered he applied; every law he learned he obeyed. There is the explanation of Washington's character and leadership. Back of his inspiring loyalty you behold the spirit of obedience and a method of discipline.

It may be that through all the years in which we have prayed "Thy Kingdom come" we have had neither a clear vision of the kingdom, nor a glowing loyalty to its perfect plan. But we live in the beginning of a new era. The great essentials of life are clearer to-day than ever before. Earth's need of a Kingdom of God is everywhere acknowledged. With increasing force you have felt this as you have climbed with the King these three tragic years. And you have felt that He was leading you to this mount of vision for

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some personal touch, some word of power that should make you His inspired messenger, His victorious soldier. If you are ready, that word will be spoken, that touch will be given. And when it comes you will be "Strong in the Lord and in the power of His might;" you will henceforth pray "Thy Kingdom come" with a new knowledge and a new loyalty. That prayer will conquer the enemies who threaten the Kingdom of God within you. That prayer will reveal countless opportunities for service for humanity, for the King and the Kingdom, opportunities in your own family, your city, your parish, your school, your office,—you will see them all as strategic centers to be completely won and kept for the King. That prayer will rob danger and difficulty of all their darkness and make them radiant with the light of the King's presence. "Thy Kingdom come" is a key which opens all things, but only when the key is thrust into the lock. Obey that prayer and you will feel the calm certainty which moved a farmer to place on a weather-vane on his barn the words "God is Love," and in answer to the question why he placed such a changeless truth on anything so variable replied,

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“Because I want my neighbors to see that I know that God is love whichever way the wind blows.”

Your new loyalty will be marked not only by intelligence, sympathy, certainty, but it will be filled with a sense of joy. There is no happiness like the finding of a noble task and the discovery that we have been given the power to fulfil it. This is the gladness that possesses first line soldiers, that makes them happy and heroic in service for God and humanity. You recall the story of the color-bearer whose devotion urged him so rapidly to the battle-field that he soon outstripped his comrades, and when the colonel ordered him to bring the colors back to the regiment replied by beseeching the colonel to bring the regiment up to the colors.

Soldiers of Christ, we are the custodians of ideals, the color-bearers in the army of the King. Up here on our mountain top I seem to see in the distance a little hill called Calvary, on which was offered the immortal sacrifice. I hear the high claim of Him who declared, “I have power to lay down my life and power to take it again.” I know that He has led us to this height that we may lay down our lives and take them again, to be “a reasonable, holy,

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and living sacrifice" for the King and the Kingdom. Count that all joy, soldiers of the first line, who go to teach the world to know and love the King. Count it all joy if your loyalty costs something—His did. Count it all joy that to-day's fateful hour is yours; that you know the King and the Kingdom; that you feel the privilege of His need of you; that you are ready to lay down your lives, ready to take them again to win the world for Him, *ready at last for His touch and His word*. When that touch is given it is no conventional accolade of knighthood; when His word is spoken it is no imperial command, "Go!" For suddenly before us stands the most glorious Figure of all time. His hand rests on our shoulder, a hand that is scarred, a hand of infinite strength and tenderness, whose touch seems to claim and inspire; the hand of the King, our Brother. His eyes look from the world's darkness and shine with confidence as He beholds in our faces the light of our new loyalty. Then he speaks the word, of infinite power to those who understand—"Come," he cries, "for all things are now ready, come!"

Soldiers of the first line, with prayerful salute we answer, "Thy Kingdom

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come! Master, lead on, at last we *are* ready!"

And we will be loyal, men and women; in the kingdom of our bodies and minds and souls, the kingdom within us; in the Kingdom of home, with our constant recognition of His presence; in the Kingdom of toil, working for Him and with Him; in the Kingdom of government, where we hold this great city for righteousness, honesty and patriotism, while we offer to our country our wealth of men and money for humanity's holy cause.

"Thy Kingdom come, Master!"

O my people, let us obey that prayer!

Make Democracy Safe for the World

(November 11, 1917)

"I SAW HEAVEN OPENED, AND BEHOLD A WHITE HORSE; AND HE THAT SAT UPON HIM WAS CALLED FAITHFUL AND TRUE, AND IN RIGHTEOUSNESS HE DOTHS JUDGE AND MAKE WAR.

"HIS EYES WERE AS A FLAME OF FIRE, AND ON HIS HEAD WERE MANY CROWNS . . . AND HE WAS CLOTHED WITH A VESTURE DIPPED IN BLOOD: AND HIS NAME IS CALLED THE WORD OF GOD.

"AND THE ARMIES IN HEAVEN FOLLOWED HIM UPON WHITE HORSES, CLOTHED IN FINE LINEN, WHITE AND CLEAN.

"AND OUT OF HIS MOUTH GOETH A SHARP SWORD, THAT WITH IT HE SHOULD SMITE THE NATIONS. . . .

"AND HE HATH ON HIS VESTURE . . . A NAME WRITTEN, KING OF KINGS, AND LORD OF LORDS. . . .

"AND I SAW THE BEAST, AND THE KINGS OF THE EARTH, AND THEIR ARMIES GATHERED TOGETHER TO MAKE WAR AGAINST HIM . . . AND AGAINST HIS ARMY.

"AND THE BEAST WAS TAKEN AND WITH HIM THE FALSE PROPHET."—REVELATION, xix: 11-16, 19-20.

THIS vision of life appears at the end of the sacred scriptures. That unique volume begins with the story of the childhood of the race when obedience was slowly learned. It continues with increasing interest and power to the coming of that fulness of time when the divine wisdom and love were revealed in the most appealing Personality this earth ever knew. It records His high call to all men, claiming them for Himself and for a world made better and happier by their united service. Near the end of the book are descriptions, in vivid, mystical language of the early results of the influence of Christ upon the world. At times multi-

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tudes would turn to Him as gratefully as a sick man greets the rising sun after a night of loneliness and pain. But at other times the powers of darkness would mobilize their might and by force or fear, by bribe or subtlety win an advantage over the army of light.

At the very last comes the vision of assured victory. Before we recall it let us remember that St. John who reveals it was pre-eminently the Apostle of Love; he was "the disciple whom Jesus loved," who declared "God is love," and he was conspicuous for sympathy and gentleness. Now he is an old man who has witnessed many a battle between the hosts of darkness and the legions of light. His eyes pierce the veil which obscures the future, he sees the growing triumph of right, he beholds the conquering Christ. He who is Faithful and True comes in righteousness to judge, and to lead His soldiers to battle for the triumph of justice and mercy. His flame-like eyes read the hearts of men and the true meaning of every event. He wears crowns, not those of conquered kings but those which proclaim Him King of history, King of life, King of human hearts, King of all kings, Lord of all realms. His

blood-red vesture declares not only that He comes to destroy the destroyers, but that He first shed His own blood to save the world before He called true-hearted men to follow in His train. The armies of heaven are seen in close ranks behind Him,—the souls of the righteous fighting for the right. “And,” says St. John, “I saw the beast, and the kings of the earth, and their armies gathered together to make war against Him, and against His army.”

Doubtless history repeats itself, and this vivid description may have been applied to many a crisis in the past. But never before has the world known a crisis so vast as to be worthily compared with the majestic vision, a crisis so desperately critical as to call for the combined service of the army of heaven, and the army of righteousness on earth. The beast of greed, of self-seeking might, of fleshly pleasures which spring from the earth and end in the earth; and the kings which are of the earth, earthy, these gather their armies “to make war against Him, and against His army.”

The issue which engages the world to-day is fully as definite as that, fully as divine. But it is not simple; it is compli-

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cated with conflicting ideals and conflicting loyalties. The beast of greed, of murder, of frightfulness must be conquered; the false prophet declaring "might makes right" must be convicted out of his own mouth by the triumph of right. But before that can be accomplished there must be reasonable unity of principle and purpose in the armies of light, and reasonable loyalty of their people to the King of kings and to the Light which shall conquer all darkness.

Poor Russia! Just six months ago we pleaded from this pulpit that England, France and America should quickly send their ablest statesmen, their wisest and most sympathetic patriots to stand side by side with their Russian brothers to counsel and guide in their times of uncertainty and peril. Not merely a few able men for a few days, but a large, comprehensive company, experts in liberty and law to abide with them through their inevitable time of trial. However creditable the effort of the allies to help Russia, they have not been commensurate with the obvious need.

Two outstanding phases of the Russian revolution should be thoughtfully considered. First, that it began as a triumph

for democracy, for the recognition of the equal rights of all the people. The frequent use of the word socialism in this connection seemed to imply a benevolent administration for the happiness of all, and a relentless war against autocracy, whether it threatened Russia within or without. What has happened? The Bolsheviki, the Socialist group at present in power, so far deny the equal rights of all that they declare that they only are capable of ruling; they have seized the government by force, destroying the lives and liberties of their own people, while they strive for peace at any price with the enemies of their country. They have erected an autocracy of their own, and would make peace with the ruthless autocracy which deliberately brought on a world-war for purposes of robbery. Doubtless they know not what they do. Criticism directed against them is apt to be unintelligent and unfair. They deserved the help of a great company of the ablest and most devoted leaders in Christendom, and they were not there.

Another significant fact is the contempt expressed for the Bourgeoisie—the people of education, substance and position. There is reason to believe that this con-

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tempt arose not so much because of the possession of privileges as because their possessors failed to offer all at the beginning of the revolution to help Russia to find true freedom. The natural leaders did not lead. The privileged class is apt to be timid, selfish, to hold their privileges for themselves, rather than to use them, even to sacrifice them for the common good. Here again, however, one hesitates to criticize. All of Russia needed adequate and constant help and guidance, and Russia has not received it. The great resources of England, France and America are combined in a mighty defense of liberty, "to make the world safe for democracy." Meanwhile, as of old, "O Liberty, what crimes are committed in thy name!" It is time that we make democracy safe for the world.

For example, there is an increasing Socialist propaganda in America. It is formidable in size, and becoming destructive and disloyal in its teaching. Is the intelligence and character of America attempting to meet this with justice, wisdom and firmness? Most of the Socialists have heard only one side of the question. Over eighty per-cent. of the population of this city is foreign-born, or of foreign-born

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parents. We *bourgeoisie* are a small part of the remaining twenty per-cent. But if we are inspired by the ideals of law and liberty, of justice and humanity such as led our fathers to found this republic, then we will count our time and money, our privileges, even our lives, as well given to preserve the republic and to make government of the people, by the people, for the people, safe for the whole world.

If the armies of light are to conquer the beast of greed and the kings who follow him, then in our armies and in our people must there be unity of purpose and principle,—the world safe for democracy, and democracy safe for the world.

Perhaps some one has been wondering what ought to be said of the disheartening news that much of the trouble in Russia and the recent reverses in Italy are the result of easy disloyalty and a greed for bribes. Let it be said that the charge is probably true, and that it is particularly lamentable in the case of Italy, a country with the old Roman traditions of loyalty and courage, a country where a great church has had undisputed sway and the fullest chance to train her people, where more than in any other country on

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earth bishops and cardinals abound, the divinely commissioned leaders in the path of duty and sacrifice. We will believe that these officers in the army of light will yet arouse their nation, and help Italy to be worthy of her past and her privileges.

Here again the criticism recoils. We are not yet doing our utmost for the freedom of mankind. Our men have the ability to prevent profiteering at this time, to prevent the unjust making of money out of the government or out of the people because of the chances which war brings. It is an important patriotic duty to prevent such practices at once, or to disprove the charge. To avoid such a duty is to encourage the spirit of anarchy.

A million homes are beginning to know and to understand a beautiful new guest whose name is Sacrifice. Without her no greatness of soul is possible; with her no greatness is impossible. She is redeeming mankind today, and no one in America can afford to miss her blessing. At this moment the most precious rights of humanity are trembling in the scale. Millions have died for these, perhaps millions more must die. But they must not die in vain. The victory will be gained for the light of the world? Yes, but it cannot

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come until the armies of light are united in purpose and principle, in complete, self-sacrificing loyalty to the King of kings and His truth.

That is the answer to the question, how long will the war last? It will last until sacrifice leads us unto the heart of life's meaning. Some day the world will love Sacrifice, and not compel war to bring her to our homes. Health is God's will for us, not disease; and peace, not war. But when our neglect or disobedience bring pain, when we bring on war, the Good Physician must offer the bitter draft to effect a cure, the Divine Surgeon must cut deeply to save the life. The war must not end until it ends right. A thousand times you have heard that said. It is true. The soul is of more value than the body, and the soul of the world than the bodies of millions. The faithful ones are with Christ, and none can hurt those who ride with Him in the army of heaven.

Yes, the beast of greed will be conquered and the false prophet shamed, but not until hand in hand with shining Sacrifice we conquer greed in ourselves, and fill our hearts with the truth and light of Christ. The world must be rebuilt, human life must have better foundations, must

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be safer and happier. We stand today at the cross-roads of history. A few years, perhaps a few months will determine the course of centuries. The opportunity is the most inspiring challenge man ever heard. Christians will sacrifice for their Master or see Him shamed before the world. When the issue is understood the result will not long remain in doubt. Sacrifice is an unwelcome guest at first, but she will fill the house with light and peace and joy.

Many a soul knows the struggle described by George MacDonald:

I said, "Let me walk in the field."

He said, "Nay, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black,

There is nothing but noise and din."

But He wept as He sent me back,

"There is more," He said, "there is sin."

I said, "But the air is thick,

And the fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall long for the light

And friends will miss me, they say."

He answered me, "Choose tonight

If I am to miss you,— or they!"

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I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."

I cast one look at the field
Then set my face to the town,
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine
And into my heart came He,
And I walk in a light divine
The path I had feared to see.

Into that light divine our soldiers are
marching, joining their allies and the
heavenly host in a holy war to redeem
mankind.

Here is our task, our peril, the challenge
of a vast opportunity,—to make democ-
racy safe, to conquer the beast of greed,
to walk with Sacrifice into the light. O
conquering Christ, grant victory to our
army there, and to our army here, that
loyalty and sacrifice may keep the world
in the light of God!

Afterword

THE most significant note of the Christian Church from the very beginning was its optimism. Not a blind disregard of facts, nor a stoical indifference to persecution, for the record is filled with vivid descriptions of peril and pain. But these loyal followers of Christ certain of victory, were sure that they were winning a great triumph for God, for mankind and for themselves, whether they continued their service here, or in the spiritual army of their beloved Captain.

Saint Paul speaks quite frankly of his trying experiences, and the bitter pains awaiting him, but declares "none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy." In his letter to the Christians at Corinth he describes what the reasonable frame of mind should be—"As sorrowful, yet alway rejoicing." Reason enough there was for sorrow, for the world's sin, and pain, and for the agonies which they and their dear ones endured in fighting the good fight; but there was even greater reason for joy in

their certainty of a divine Leader, and the sure victory of light over darkness. Reasonable persons admit that such a faith has been justified by nineteen centuries of human experience, and that those who were inspired by it have been the lights of the world in their several generations.

Now the call has been heard by America, to show her faith by her deeds. We have been forced into war by repeated attacks upon our citizens and our ships, by intolerable outrages against civilization and humanity, by attempts to destroy the foundations of international law and honor, and by the certainty that if Germany be not conquered in Europe we must fight her here in America.

Moreover, the principle "noblesse oblige" impels us to stand by France in her hour of trial. In that bitter winter at Valley Forge Lafayette came to General Washington, and soon through help from France new hope inspired our people. Now France needs us, and a few days ago General Pershing laid a wreath on the tomb of Washington's friend, saying, "Lafayette, we have come."

The shock of battle awaits us, the agony of pain, and the sorrow of death. But a song of triumph and a vision of a greater America answering the call of humanity

fill our hearts with a gladness which will conquer all pain. Never was our country so united as today, never have all hearts so throbbed with generous sympathy, never have men cared so much for each other, or thought so much of God. Soon we shall remember no more the sorrow, for joy that a nobler America is born into the world, and a nobler world is shining in the radiance of God's approval.

After long centuries Jerusalem and Bethlehem are in Christian keeping. Let this mean for us that the victory of Him who loved the people and laid the only foundations of a true democracy cannot be long delayed. Again He walks our streets, again He calls us to follow Him, and again the way of sacrifice is the way of light and life.

"Draw near, my friends, and let your thoughts be high;
Great hearts are glad when it is time to give.
Life is no life to him that dares not die,
And death no death to him that dares to live.
Draw near together; none be last or first;
We are no longer names, but one desire." *

* Henry Newbolt, "Sacramentum Supremum."

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